



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

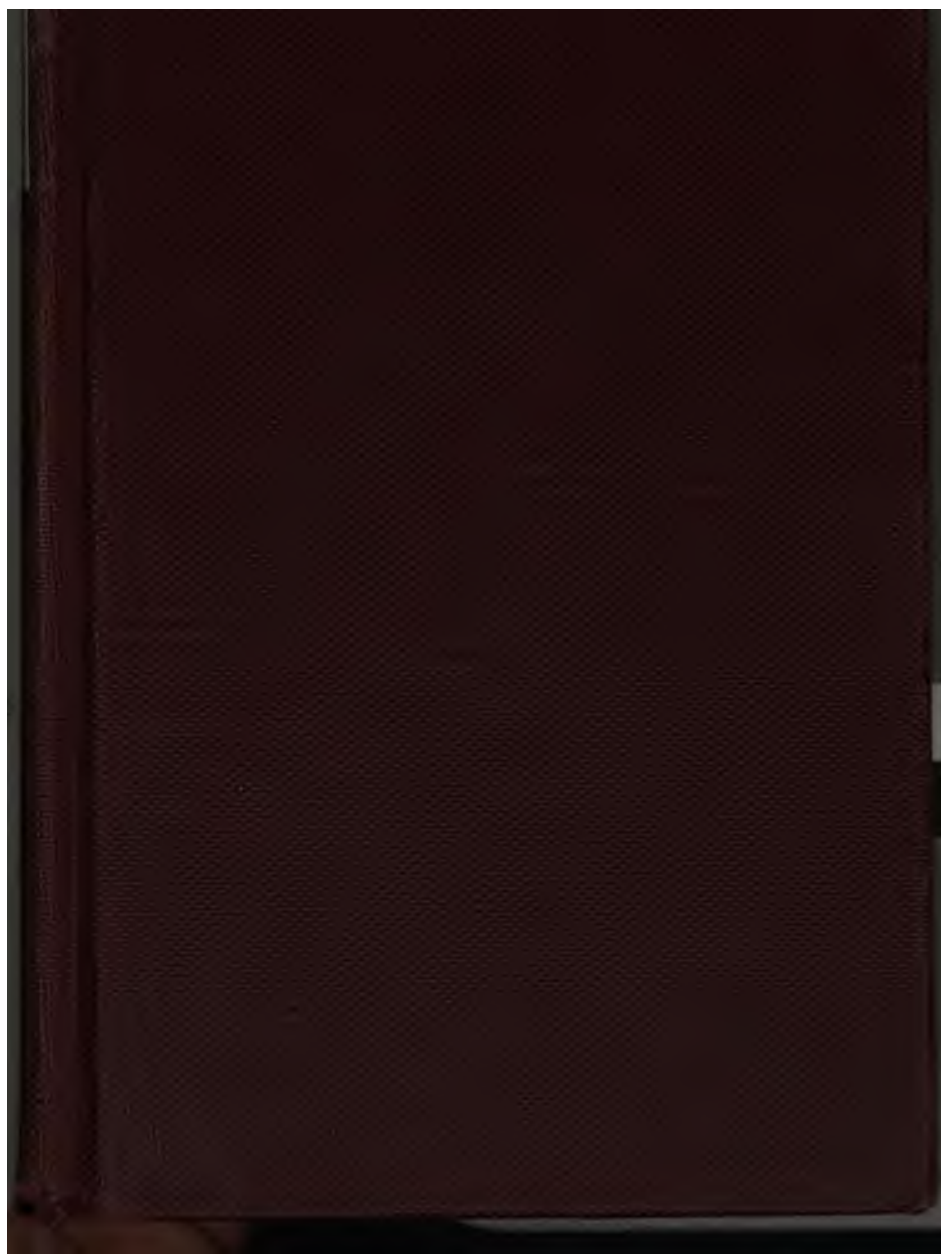
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



18.4

3100.H



HARVARD
COLLEGE
LIBRARY

16477.18.4

3100.H



HARVARD
COLLEGE
LIBRARY

HISTORY OF RASSELAS

PRINCE OF ABYSSINIA

BY

SAMUEL JOHNSON

=

Edited with Introduction and Notes by

OLIVER FARRAR EMERSON, A. M., PH. D.

*Assistant Professor of Rhetoric and English Philology
in Cornell University*



NEW YORK
HENRY HOLT AND COMPANY

1895

H

//

22
510

16477.18.4

✓



COPYRIGHT, 1895,

BY

HENRY HOLT & CO.

**THE MERSHON COMPANY PRESS,
RAHWAY, N. J.**

11

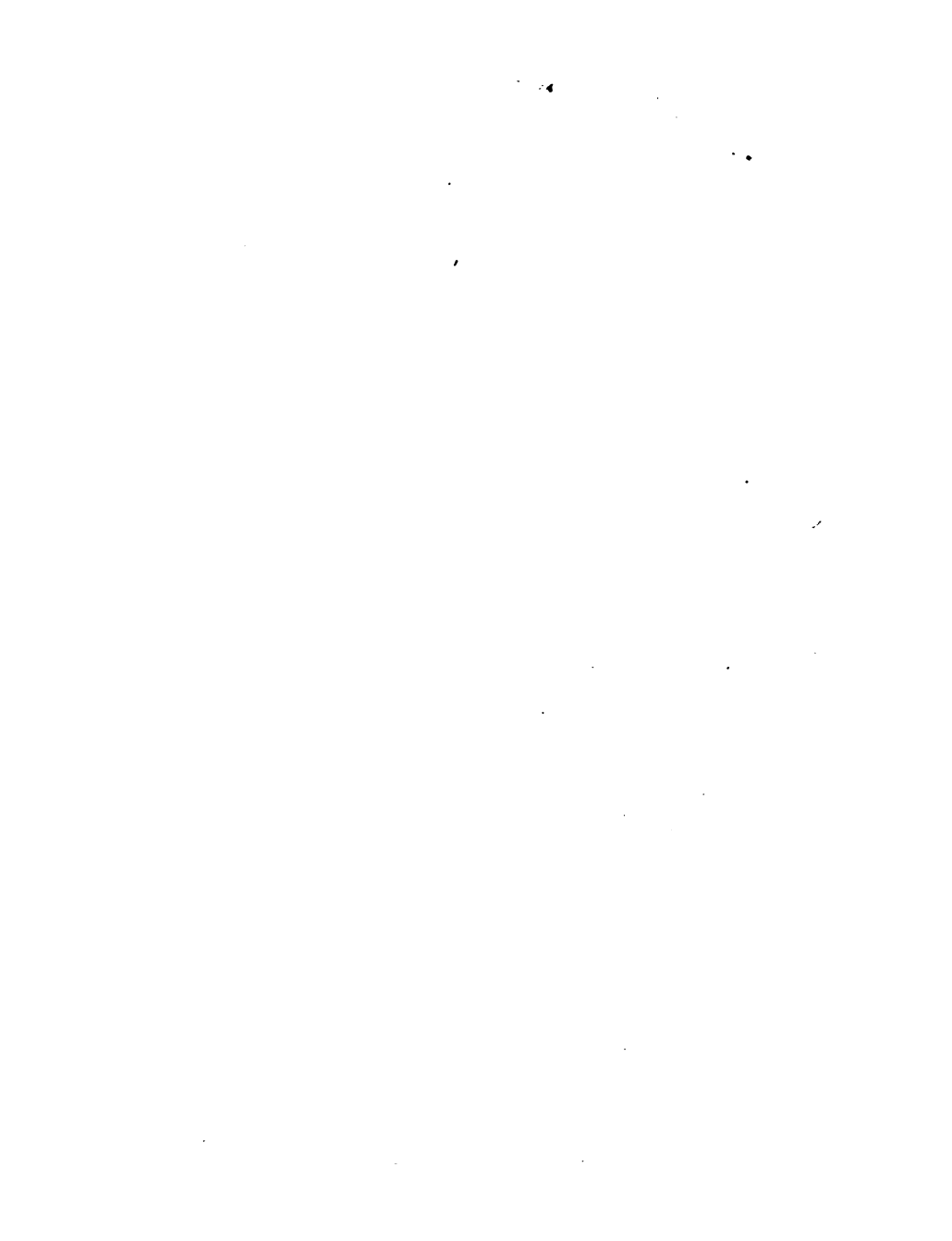
✓

Don't
RES.

1

100

100





SAMUEL JOHNSON.

PREFACE.

THE words of the wise man, "Of making many books," might almost be limited to editions of *Rasselas*, and still be true. Yet the new editor—as always—trusts that something will be found in his little edition to make sufficient apology for its appearance. There seemed to be some reason, at least, for another attempt to edit a book that is so often read in schools.

In the first place, no modern edition available for class use accurately follows the original text, and many depart in not a few particulars important for a systematic study of style. Besides, there has never been a careful study of the sources of that conception which introduces the book and gives the setting to the tale, the story of the happy valley. Again, there seemed to be needed some interpretation of the book in relation to the thought of the time of its publication, since this alone can give it a living interest to-day. The other parts of the introduction, it is hoped, will not prove useless.

In making the notes, two purposes have been prominent. First, *Rasselas* has been largely illustrated from references to Johnson's other works. Second, the allusions have been explained on the basis of eighteenth-century knowledge and opinion. How

far these are important additions must be left for the reader to decide.

Credit for notes and hints found in other books have usually been given in their proper place. Special acknowledgment is gladly made to the valuable edition of Birkbeck Hill. To the latter, also, the editor is grateful, as indeed every student of literature must be, for the definitive editions of Boswell's *Life of Johnson* and of Johnson's *Letters*.

O. F. E.

CORNELL UNIVERSITY, March 30, 1895.

CONTENTS.

INTRODUCTION.

	PAGE
I. CIRCUMSTANCES OF THE WRITING AND PRINTING OF RASSELAS,	ix
II. SOURCES OF THE STORY OF THE HAPPY VALLEY,	xix
III. CHARACTER AND INTERPRETATION OF THE WORK,	xxxi
IV. JOHNSON'S STYLE, AS EXHIBITED IN RASSELAS,	xli
V. THE TEXT,	liii

HISTORY OF RASSELAS, PRINCE OF ABYSSINIA.

CHAPTER

I. DESCRIPTION OF A PALACE IN A VALLEY,	I
II. THE DISCONTENT OF RASSELAS IN THE HAPPY VALLEY,	4
III. THE WANTS OF HIM THAT WANTS NOTHING,	7
IV. THE PRINCE CONTINUES TO GRIEVE AND MUSE,	9
V. THE PRINCE MEDITATES HIS ESCAPE,	13
VI. A DISSERTATION ON THE ART OF FLYING,	15
VII. THE PRINCE FINDS A MAN OF LEARNING,	19
VIII. THE HISTORY OF IMLAC,	21
IX. THE HISTORY OF IMLAC CONTINUED,	25
X. IMLAC'S HISTORY CONTINUED. A DISSERTA- TION UPON POETRY,	28
XI. IMLAC'S NARRATIVE CONTINUED. A HINT ON PILGRIMAGE,	31
XII. THE STORY OF IMLAC CONTINUED,	35
XIII. RASSELAS DISCOVERS THE MEANS OF ESCAPE,	40
XIV. RASSELAS AND IMLAC RECEIVE AN UNEXPECTED VISIT,	43

CHAPTER	PAGE
XV. THE PRINCE AND PRINCESS LEAVE THE VALLEY AND SEE MANY WONDERS, . . .	44
XVI. THEY ENTER CAIRO AND FIND EVERY MAN HAPPY,	47
XVII. THE PRINCE ASSOCIATES WITH YOUNG MEN OF SPIRIT AND GAYETY,	51
XVIII. THE PRINCE FINDS A WISE AND HAPPY MAN,	52
XIX. A GLIMPSE OF PASTORAL LIFE,	55
XX. THE DANGER OF PROSPERITY,	57
XXI. THE HAPPINESS OF SOLITUDE. THE HERMIT'S HISTORY,	59
XXII. THE HAPPINESS OF A LIFE LED ACCORDING TO NATURE,	62
XXIII. THE PRINCE AND HIS SISTER DIVIDE BETWEEN THEM THE WORK OF OBSERVATION,	65
XXIV. THE PRINCE EXAMINES THE HAPPINESS OF HIGH STATIONS,	66
XXV. THE PRINCESS PURSUES HER INQUIRY WITH MORE DILIGENCE THAN SUCCESS,	67
XXVI. THE PRINCESS CONTINUES HER REMARKS UPON PRIVATE LIFE,	70
XXVII. DISQUISITION UPON GREATNESS,	73
XXVIII. RASSELAS AND NEKAYAH CONTINUE THEIR CONVERSATION,	75
XXIX. THE DEBATE ON MARRIAGE CONTINUED,	78
XXX. IMLAC ENTERS AND CHANGES THE CONVERSATION,	83
XXXI. THEY VISIT THE PYRAMIDS,	86
XXXII. THEY ENTER THE PYRAMID,	88
XXXIII. THE PRINCESS MEETS WITH AN UNEXPECTED MISFORTUNE,	90
XXXIV. THEY RETURN TO CAIRO WITHOUT PEKUAH,	91
XXXV. THE PRINCESS CONTINUES TO LAMENT PEKUAH,	94
XXXVI. PEKUAH IS STILL REMEMBERED BY THE PRINCESS,	98
XXXVII. THE PRINCESS HEARS NEWS OF PEKUAH,	100

CONTENTS.

vii

CHAPTER	PAGE
XXXVIII. THE ADVENTURES OF THE LADY PEKUAH,	102
XXXIX. THE ADVENTURES OF PEKUAH CONTINUED,	106
XL. THE HISTORY OF A MAN OF LEARNING,	112
XLI. THE ASTRONOMER DISCOVERS THE CAUSE OF HIS UNEASINESS,	115
XLII. THE ASTRONOMER JUSTIFIES HIS ACCOUNT OF HIMSELF,	116
XLIII. THE ASTRONOMER LEAVES IMLAC HIS DI- RECTIONS,	118
XLIV. THE DANGEROUS PREVALENCE OF IMAGINA- TION,	120
XLV. THEY DISCOURSE WITH AN OLD MAN,	122
XLVI. THE PRINCESS AND PEKUAH VISIT THE ASTRONOMER,	125
XLVII. THE PRINCE ENTERS AND BRINGS A NEW TOPIC,	132
XLVIII. IMLAC DISCOURSES ON THE NATURE OF THE SOUL,	136
XLIX. THE CONCLUSION, IN WHICH NOTHING IS CONCLUDED,	141
NOTES,	143

INTRODUCTION.

I. CIRCUMSTANCES OF THE WRITING AND PRINTING OF "RASSELAS."

VARIOUS statements have been made by the biographers of Johnson concerning the writing and printing of *Rasselas*. Boswell says :

Soon after this event [the death of his mother, January 20 or 21, 1759] he wrote his *Rasselas, Prince of Abyssinia* ; concerning the publication of which Sir John Hawkins guesses vaguely and idly, instead of having taken the trouble to inform himself with authentic precision. Not to trouble my readers with a repetition of the Knight's reveries, I have to mention that the late Mr. Strahan the printer told me that Johnson wrote it, that with the profits he might defray the expenses of his mother's funeral, and pay some little debts which she had left. He told Sir Joshua Reynolds that he composed it in the evenings of one week, sent it to the press in portions as it was written, and had never since read it over. Mr. Strahan, Mr. Johnston, and Mr. Dodsley purchased it for a hundred pounds, but paid him twenty-five pounds more when it came to a second edition.¹

The "guesses" of Sir John Hawkins, to which Boswell so slightly alludes, are given in the former's life of Johnson, which appeared in 1787.

¹ *Life of Johnson*, edited by Hill, I. pp. 340-41. All references are to Hill's editions, both of the *Life* and the *Letters*, unless otherwise specified.

Hawkins gives the following account of the writing of *Rasselas* :

Report says, but rather vaguely, that to supply her [his mother's] necessities in her last illness, he wrote and made money of his *Rasselas*, a tale of his invention numbered among the best of his writings, and published in the spring of 1759, a crisis that gives credit to such a supposition. . . The fact respecting the writing and publishing the story of *Rasselas* is that finding the Eastern tales written by himself in the *Rambler*, and by Hawkesworth in the *Adventurer*, had been well received, he had been for some time meditating a fictitious history, of a greater extent than any that had appeared in either of those papers, which might serve as a vehicle to convey to the world his sentiments of human life and the dispensations of Providence ; and having digested his thoughts on the subject, he obeyed the spur of that necessity which now pressed him, and sat down to compose the tale above mentioned, laying the scene of it in a country that he had before had occasion to contemplate in his translation of Padre Lobo's *Voyage*.

As it was written to raise money, he did not long delay disposing of it ; he gave it, as I have been told, to Mr. Baretto to sell to that bookseller who would give the most for it, but the sum he got for it is variously reported. . .

The tale of *Rasselas* was written to answer a pressing necessity, and was so concluded as to admit of a continuation ; and in fact Johnson had meditated a second part, in which he meant to marry his hero and place him in a state of permanent felicity.¹

To these accounts may be added that of Baretto, which is reported by Malone as follows :

When Johnson had finished his *Rasselas*, Baretto happened to call on him. He said he had just finished a romance—that he had no money, and pressingly required some to take to his mother who was ill at Lichfield. He therefore requested Baretto to go to

¹ *Life of Samuel Johnson* (2d edition, 1787), pp. 367-72.

Dodsley the bookseller, and say he wished to see him. When he came, Johnson asked what he would give for his romance. The only question was what number of sheets would it make. On examining it, he said he would give him one hundred pounds. Johnson was perfectly contented but insisted on part of the money being paid immediately, and accordingly received seventy pounds. Any other person with the degree of reputation he then possessed would have got four hundred pounds for that work, but he never understood the art of making the most of his productions.¹

Bèside these statements, some of which cannot be true, we may place the most important document concerning the story, a letter by Johnson himself. On January 20, 1759, he wrote to Mr. Strahan, the publisher, as follows :

SIR : When I was with you last night I told you of a story which I was preparing for the press. The title will be :

“ The Choice of Life ”
or

“ The History of . . . Prince of Abyssinia.”

It will make about two volumes like little *Pompadour*,² that is about one middling volume. The bargain which I made with Mr. Johnson³ was seventy-five pounds (or guineas) a volume, and twenty-five pounds for the second edition. I will sell this either at that price or for sixty,⁴ the first edition of which he shall himself fix the number and the property then to revert to me, or for forty pounds and share the profits, that is retain half the copy. I shall have occasion for thirty pounds on Monday night when I

¹ *Prior's Life of Malone*, pp. 160-61.

² The *History of the Marchioness de Pompadour*, which had just been published in a cheap second edition.

³ Probably Mr. Johnston, whose name, with that of Dodsley, appears on the title page of the first edition.

⁴ ‘ Fifty-five ’ written first and ‘ sixty ’ put above.

shall deliver the book, which I must entreat you upon such delivery to procure me. I would have it offered to Mr. Johnson but have no doubt of selling it on some of the terms mentioned.

I will not print my name,¹ but expect it to be known.

I am, dear sir, your most humble servant,

SAM. JOHNSON.

Get me the money if you can.

Jan. 20, 1759.²

This letter establishes certain facts beyond question, and corrects some of the reports which the biographers of Johnson have chronicled. First, instead of being written soon after his mother's death, as Boswell says, the book was practically complete on the day, or day before, Mrs. Johnson died. For, as far as can be determined, Mrs. Johnson's death occurred on the 20th or 21st of January. Next Mr. Strahan's statement regarding the purpose for which Johnson wrote *Rasselas* needs a grain of modification. For it is clear that Johnson had almost completed the book on the 20th, and we know³ that he did not hear of his mother's death till the 23d. On the other hand, the special reason for writing *Rasselas* seems to have been Johnson's desire of visiting his mother and comforting her in her last illness. For we know from a letter⁴ written on the same day as that to Mr. Strahan, that Johnson intended going down to Lichfield. As Mrs. Johnson's death made this unnecessary, he may have had in mind, when he sold the story,

¹ Johnson, like many others of his time, did not usually print his name on the title page of his books.

² Johnson's *Letters*, I. 79.

³ *Letters*, I. 78; or Boswell's *Life*, I. 514.

⁴ *Letters*, I. 81; or Boswell's *Life*, I. 514.

the specific purpose of paying her funeral expenses and her debts.

The letter to Mr. Strahan also disposes of Sir Joshua Reynolds's remark that Johnson "sent the book to the press in portions as it was written," since the tale was almost complete before any agreement was made with the printer. It is possible that Sir Joshua was thinking of Johnson's first prose work, his translation of *Lobo*, since the statement corresponds with what we are told of that work by Boswell (*Life*, I. 87). As to the remaining part of Sir Joshua's account, that Johnson composed *Rasselas* in the evenings of one week, we know that he first heard of his mother's illness on the 13th of January, just one week before the letter to Mr. Strahan. If, therefore, the story was not begun before this time—as we have no evidence that it was—the week, or more exactly nine days intervening between the first news and the date at which he expected to have the manuscript ready, would approximately correspond with the statement by Reynolds.

We may next ask, What reason is there for believing or disbelieving the story of Baretti? Birkbeck Hill, the learned editor of Boswell, summarily disposes of the first part of the statement, without, however, giving a reason for rejecting it. But it is not at variance with any known fact to suppose that on Monday the 22d, or even early on Tuesday the 23d, Baretti may have called upon Johnson and performed the service mentioned. Johnson was intending to visit Lichfield, as we have already seen, and this fact is mentioned by Baretti. Moreover Johnson

did not then know of his mother's death and presumably still wished to visit her. Nor can the discrepancy in the amount of money be urged against the statement, since although he asked for only thirty pounds in his letter on Saturday, he may have easily concluded to demand the larger sum on Monday or Tuesday. One point may help to confirm the story of Baretti. Although Johnson offered the book to Mr. Strahan, the first edition bears on the title page only the names of R. & J. Dodsley and W. Johnston as publishers. Moreover, Dodsley's name alone appears in the notices of the *Gentleman's Magazine* and the *Monthly Review*. So that, whether Mr. Strahan was one of the publishers or not, he does not seem to have had the prominent place in the bargain that might be expected if the offer in Johnson's letter was accepted.

As to the time at which *Rasselas* was written, the story itself affords no certain internal evidence. Yet one sentence in chapter xlv. has always been regarded as more or less autobiographical. The speaker there says, "Praise is to an old man an empty sound. *I have neither mother to be delighted with the reputation of her son, nor wife to partake the honors of her husband.*"¹ Now it is clear that if this last sentence is more than anticipatory of an event which Johnson was no doubt expecting—his mother's death—it could not have been written at the time the story is supposed to have been completed. Although it is a point in evidence of which too much should not be made, it is at least right to suggest that this

¹ See 124 : 10.

sentence may possibly have been written after the death of Mrs. Johnson. This could be accounted for in one of two ways. Either the whole chapter concerning the "old man" was not composed until after January 23, or the book was not finished as early as is usually thought. In support of the first it may be said that chapter xly. is complete in itself; it occurs in the midst of the story of the mad astronomer, and might be omitted without breaking the continuity of the remaining narrative. On the other hand the second supposition might be supported. First, if the book was not complete at the time usually assigned, that would easily account for the delay in issuing from the press. Such dilatoriness in meeting literary obligations is known to have occurred several times in Johnson's life, notably in connection with the *Dictionary* and with the edition of *Shakespeare*. After receiving the needed money for the book, Johnson may possibly have put the latter aside, almost but not quite finished, and have taken it up again after his mother's death, only at the urgent solicitation of the publisher. Neither conjecture can be regarded as more than an hypothesis. But either would account naturally for a significant sentence in the book, which it would seem unnatural for Johnson to write without reference to himself, or before the death that he hoped would not occur. Besides, either conjecture would explain the somewhat remarkable delay in the printing of *Rasselas*, for which no explanation has ever been attempted.

In regard to the conception of the tale, the accounts of Boswell and Hawkins, who were known

to bear each other none too much good will, differ in one important particular. Boswell implies that *Rasselas* was planned and written only under the spur of necessities occasioned by the death of Johnson's mother. He tries to make out, as he might be expected to do with his unbounded admiration for Johnson, that the writing of *Rasselas* was something wholly remarkable, both as to the conception of the tale and as to the time of composition. Hawkins, on the other hand, says that Johnson "had for some time been meditating a fictitious history . . . which might serve as a vehicle to convey to the world his sentiments of human life, and the dispensations of Providence." The truth in regard to these two statements can never be certainly determined. But if Johnson, without previous purpose, wrote *Rasselas* in a single week, he must not only have planned the book, but have composed it with unusual rapidity. It is true that he was accustomed to write rapidly. For example, "the *Tour of the Western Isles* was written in twenty days, and the *Patriot* in three; *Taxation No Tyranny* within a week."¹ But even compared with this, the writing of *Rasselas* in the time specified would be exceptionally rapid.

There is another circumstance, not so far noted, which perhaps has a bearing on the conception of the tale. In discussing the source of the idea of the happy valley, it is pointed out (p. xxx) that Johnson had before sketched the valley of happiness. The

¹ *Diary of Rev. Thomas Campbell*, in *Napier's Johnsoniana*, p. 257.

central idea of the *History of Seged*, as of *Rasselas*, is a search for happiness which, under the most favorable circumstances, proves unavailing and is given up in despair. Moreover, it is not impossible that the *History of Seged* was written under circumstances similar to those connected with *Rasselas* itself. The former was published in the *Ramblers* of February 29 and March 3, 1752. A fortnight after the last of these was written occurred the death of Johnson's wife. Although it is not certain, it is by no means improbable that Mrs. Johnson was ill at the time when Johnson, turning over the miseries of life, and having a presentiment of coming evil, wrote his first tale of the unavailing search for happiness. This first sketch may easily have suggested a longer story of the same sort. If so, it is not strange that when the second great sorrow came upon him, Johnson should have thought of again proclaiming his earlier message concerning the impossibility of finding happiness in this world. This conjecture might add confirmation to what Hawkins says, by no means improbable in itself, that Johnson had meditated some work of the sort, but that nothing was definitely accomplished until the illness of his mother furnished the necessity for some money.

As to the statement of Hawkins, that "Johnson had meditated a second part," there is no corroborating evidence of any sort, and therefore the statement must be considered unproved. It may, however, have suggested to Miss E. Cornelia Knight the continuation of the story, called *Dinarbas*, which was published in 1790.

759 *Rasselas*, though written in the month of January, 1759, was not published until the last of March or the early part of April. This is known both from reviews of the book and from further references in Johnson's letters. On March 23 Johnson wrote to Miss Porter: "I am going to publish a little story-book which I will send you when it is out."¹ On the 10th of May he wrote again, saying, among other things: "I sent last week some of my works, one for you, one for your aunt Hunter, . . . one for Mr. Hunter, and one for Kitty. I beg you, my dear, to write often to me, and tell me how you like my little book."² There can be little doubt that both these letters refer to *Rasselas*. But the only certain indication in regard to the printing of the tale is that it was reviewed in the *Gentleman's Magazine* for April—a number which was not printed until early in May, since it contains notice of political events as late as the last day of April.

We may summarize the probable circumstances in regard to the composition and publication of *Rasselas*, by putting together into a consistent account the several statements already considered. Johnson had sketched a somewhat similar tale in the *Rambler* in 1752. Whether he had or had not meditated for some time a more extended treatment of the same subject, he did not begin the actual composition of *Rasselas* until within a day or two of the announcement of his mother's illness on January 13, 1759. The book was finished either on Monday or Tuesday of

¹ Johnson's *Letters*, I. 86; or Boswell's *Life*, I. 516.

² *Ibid.*, I. 87; or I. 516.

the following week, January 22 or 23. Although the author had intended to carry the work in person to Mr. Strahan, Baretti visited him just as he had completed the tale, and at Johnson's request called in Mr. Dodsley, who purchased the book for one hundred pounds, paying Johnson at once a part of the purchase price. The tale issued from the press between March 13 and April 30, coming to a second edition in the same year.

II. SOURCES OF THE STORY OF THE HAPPY VALLEY.

As to plot Johnson's *Rasselas* belongs to the tales of the East so common in the eighteenth century. In that period the East, always the seat of romance to Western minds since their first knowledge of it in the Middle Ages, had come to have a new interest. This was partly due to new knowledge of the country, through travellers to the Orient, accounts of whose journeys were numerous and popular. Besides, the *Arabian Nights' Entertainments*, that typical collection of Oriental fables, had been brought to France and England in the first quarter of the eighteenth century, and had stimulated the imagination of both countries. Imitations of these Eastern tales at once became common, and in them the imagination was allowed full play. The opportunity was seized to place in the Orient incidents and events which would have seemed impossible in the Western world.

The use made of the Eastern tale in England during the eighteenth century was characteristic of the time. This form of fiction was seized upon by the moralizing essayists of that period as a medium

through which to give their homilies the sugar coat which should make them at least palatable. Of this use one of the earliest examples is Addison's *Vision of Mirza*. Johnson himself, before writing *Rasselas*, had already employed the same form of fiction in the *Rambler*; ¹ Hawkesworth had successfully imitated him in the *Adventurer*, and Johnson again took up the same form in the *Idlers* which followed the tale of the Abyssinian prince.

The story of *Rasselas*, relieved from the discussions which make so large a part of the book, is of an Abyssinian prince who, with his brothers and sisters, is confined in a beautiful valley until he shall be called to rule over his ancestral dominions. To this place of involuntary confinement others are admitted at the annual visit of the Emperor, provided they can offer some form of entertainment which shall give pleasure to those who reside in the valley. From this enforced retreat the discontented *Rasselas* escapes with his friend *Imlac*, his sister *Nekayah*, and her maid *Pekuah*, after which they journey to Egypt in search of happiness. They continue their search in vain, however, and finally all decide on returning to Abyssinia. This brief story is enlarged by the narrative of *Imlac's* early travels; by the visit to a hermit; the excursion to the pyramids, with the tale of *Pe-*

¹ Eastern tales written by Johnson may be found in the *Rambler*, Nos. 38, 63, 120, 190, besides the one mentioned above; and in the *Idlers* numbered 75, 99, 102; those written by Hawkesworth are in the *Adventurer*, Nos. 20, 32, 38, 72-73, 76, 91, 103-104, 114, 132. See also Johnson's *Vision of Theodore, the Hermit of Teneriffe*, printed in the *Preceptor*, 1748.

kuah's capture and rescue from the Arabs; by an account of a half-mad astronomer; of an old man who gives some sage advice; and, finally, of a visit to the catacombs near Cairo.

The most striking portion of this story, the conception of the happy valley, has often been supposed to be original with Johnson.¹ But an examination of the facts shows that this is far from true. Indeed the foundation of the story had appeared several times before in English literature. Besides, the tale, in the form Johnson gave to it, has more than one interesting connection with Johnson's earlier writings, especially with his first prose work.

Not long after giving up his position as a school-master in 1732, Johnson went to Birmingham at the suggestion of his friend Mr. Hector. Here it occurred to him to translate portions of Lobo's *Voyage to Abyssinia* from the French of Abbé Le Grand. The book was printed in Birmingham in 1735, but bears the imprint of London, a device used by provincial booksellers to increase the sale of a work.²

¹ For a good illustration of this see Justin McCarthy's *History of Our Own Times*, ch. lvi.

² The original bears the title, *Voyage Historique D'Abyssinie du R. P. Jérôme Lobo de la Compagnie de Jésus, traduite du Portugais, continuée et augmentée de plusieurs dissertations, lettres et mémoires, par M. Le Grand, Prieur de Neuville-les-Dames et de Preussin. À Paris et à La Haye, chez P. Grosse et J. Neaulme. MDCCXXVIII.* The translation bears the following, in addition to a general view of the contents: *A Voyage to Abyssinia by Father Jerome Lobo, a Portuguese Jesuit. By Mr. Legrand. From the French. London, printed for A. Bettesworth and C. Hitch at the Red Lyon in Paternoster Row. MDCCXXXV.*

Johnson had read Le Grand's *Lobo* at Pembroke College, from the library of which he borrowed the copy he used in translating.¹ In this volume occurs the record of what proves to be an historical fact, that "Anciently the princes who had any right or pretension to the crown were . . . kept under a strong guard on Mount Guexem ;"² and again, "It was on the barren summit of Ambaguexa that the princes of the blood-royal passed their melancholy life, being guarded by officers who treated them often with great rigor and severity."³

Here then is the historical foundation for the confinement of the princes of Abyssinia. From the accounts in *Lobo*, however, we should not be able to connect the place of imprisonment with the happy valley our author describes. For this we must look further.

Early accounts of Abyssinia differ greatly from the comparatively plain tale of the Portuguese Jesuit. In the first place, as Abyssinia lay east of the Nile, it was anciently considered part of Asia rather than of Africa, and association with India gave it the name of 'the third India.' It was thus easily regarded as a part of the fabulous East. For this reason it has been supposed by some that the Hindoo paradise of Mt. Meru has perhaps been associated with Ethiopia. Moreover, in the Middle Ages Ethiopia was one of the

¹ Hill notes that apparently this volume was never returned, since it is no longer to be found in Pembroke College library.

² Johnson's *Lobo*, p. 261. The *x* in this word is the Portuguese sign for an *sh* sound.

³ *Ibid.*, p. 204.

countries to which was ascribed the Prester John, that mythical priest-king who was the wonder and admiration of the West. Still further, biblical commentators of mediæval times regarded the Nile as one of the four great rivers of the garden of Eden, so that on this account also attempts were made to connect Abyssinia with the home of our first parents. Thus we need not be surprised that, in the Middle-Age quest for the site of the earthly paradise, some placed it in what now seems the remote Abyssinia.¹ But we are now mainly interested in those sources of information for his conception which Johnson may easily have known and used.²

The earliest accounts of Abyssinia in modern times came from Portuguese travellers, the first of whom, Pedro de Covilham, reached that country in his search for the Prester John in 1490. The first published account of the Portuguese explorations was that of Francisco Alvarez, Narrative of the Portuguese Embassy to Abyssinia, which was issued at Lisbon in 1540. But the narrative of Alvarez, by no means to be relied upon in many particulars, is comparatively accurate when later accounts are considered. Of these the most fabulous was that of

¹ See *Il Mito del Paradiso Terrestre*, 'The Myth of the Terrestrial Paradise,' in *Miti, Leggende, e Superstizioni del Medio Evo*, by Arturo Graf, Turin, 1892.

² Some of these have been suggested in the past, as by the Rev. W. West in an edition of *Rasselas*, London, 1868; by a writer in *Notes and Queries*, July 4, 1868; and by Lord Spencer, less accurately, in an edition of Alvarez's *Portuguese Embassy to Abyssinia* (*Hakluyt Society*), 1881. There has been, however, no complete sifting of the sources of Johnson's story.

Friar Luis de Urreta, whose *History of Ethiopia* was published at Valencia in 1610. These early accounts of the country became widely known in Europe, and the most fanciful were often eagerly accepted.

The first reference to an Abyssinian paradise, so far discovered in English, is found in Purchas his Pilgrimage,¹ printed in London in 1613. The description, while made up of various accounts, follows Urreta, especially in the chapter 'Of the Hill Amara,' a part of which is here transcribed.

This hill is situate as the navel of that Ethiopian body, and center of that empire under that equinoctial line,² where the sun may take his best view thereof, as not encountering in all his long journey with such a theater, wherein the graces and muses are actors. No place more grand with nature's store. . . The sun himself is so much in love with the sight, that the first and last thing he vieweth in all these parts is this hill, and where antiquity consecrateth unto him a stately temple; the gods (if we believe Homer that they feasted in Ethiopia) could not there, nor in the world, find a fitter place for entertainment, all of them contributing their best store (if I may so speak) to the banquet. . . Our heaven and earth, nature and industry, have all been corrivalls to it, all presenting their best presents to make this so lovely presence, some taking it to be the place of our forefathers' Paradise. . .

¹ Afterward republished as vol. v. of *Haklytus Postumus*, or *Purchas his Pilgrims*, the volume retaining its former title, however. In this latter volume the description of Amara is on p. 743, in the former, cited above, on p. 843.

² The 'equinoctial line,' or the 'Ethiopi line' of Milton (cf. p. xxiv), is of course the equator. Mt. Amara, a lofty mountain surmounted by a castle or castles, is figured as exactly on the equator in many of the early maps, as that of Mercator, *Atlas, sive Cosmographica Meditationes de Fabrica Mundi*, edition of 1628. By the time of Johnson, Amara was known to be much farther north.

It is situate in the great plain largely extending itself either way, without other hill in the same place for thirty leagues; the form thereof round and circular, the height such that it is a day's work to ascend from the foot to the top. Round about, the rock is cut so smooth and even, ~~without any unequal swellings~~, that it seemeth to him that stands beneath like a high wall, whereon the heaven is as it were propped; and at the top it is overhung with rocks, jutting forth at the sides the space of a mile, spreading forth like mushrooms so that it is impossible to ascend it, or by ramming with earth, battering with cannon, scaling or otherwise to wiff it. It is above twenty leagues in circuit, compassed by a wall at the top, well wrought, that neither man nor beast in chase may fall down. The top is a plain field; only toward the south is a rising hill, beautifying this plain as it were with a watch-tower, not serving alone to the eye, but yielding also a pleasant spring, which passes through all that plain, paying his tributes to every garden that will exact it, and making a lake, whence issues a river, which having from these tops espied Nilus never leaves seeking to find him whom he cannot leave both to seek and find, that by his direction and conveyance he may, together with him, present himself before the father and great king of waters, the sea. The way up to it is cut out within the rock, not without stairs, but ascending by little and little that one may ride up with ease; it hath also holes cut to let in light, and at the foot of this ascending place a fair gate with a *corps du garde*. Half way up is a fair and spacious hall cut out of the same rock, with three windows very large upward; the ascent is about the length of a lance and a half, and at the top a gate with another guard. The air about is wholesome and delectable, and they live very long and without sickness. There are no cities on the top, but palaces standing by themselves, in number thirty-four, spacious, sumptuous, and beautiful, where the princes of the royal blood have their abode with their families.

Farther on we are told of

The ~~plenty of grains~~ and corn there growing, the charms of birds alluring the ears with their warbling notes, and fixing the

eyes on their colors, jointly agreeing in beauty by their disagreeing variety, and other creatures that adorn this Paradise.

Other references to the Abyssinian paradise occur in books published about the time of *Purchas*, as in Heylin's *Microcosmus* (1621). In Stradling's *Divine Poems* (1625) are the lines,

The famous hill Amara to this clime
Is but a muddy moore of dirt and slime;

and in Thomas Bancroft's *Epigrams* (1639) is one entitled, 'Of the Æthiopian mountain Amara.' A description of Amara also occurs in Vincent Le Blanc's *Travels* (1660), although no important details are added to those already given. Besides, Milton refers to Amara in describing the garden of Eden,¹ while his description seems in other respects to suggest accounts of the Abyssinian paradise. The direct reference to Amara is in the lines,

Nor where Abassin kings their issue guard,
Mount Amara, though this by some supposed
True paradise, under the Ethiop line
By Nilus' head, enclosed with shining rock,
A whole day's journey high.²

In several respects Johnson's account of the happy valley seems closely modeled upon a description in the travels of Barette, a translation of which appeared in London in 1670.³ Barette was largely

¹ *Paradise Lost*, IV. 131-284.

² *Ibid.*, IV. 280-84.

³ The late *Travels of S. Giocomo Barette, an Italian gentleman, into the remote countries of the Abissins, or of Ethiopia Inferior*. Translated by G. D., London, 1670.

indebted to Urreta according to Ludolph (Leutholf) who, in a *History of Ethiopia* (Frankfort, 1681, London, 1684), was the first to expose the fictitious character of these fanciful tales of Abyssinia. Still Baretti probably used other works, as he adds some details not given by Urreta.

In a chapter 'Of the Emperor'¹ occur these words :

As soon as the children [of the Emperor of Abyssinia] are named, they are carried to a very delicious place in the middle of a large mountain called Amarak, where a stately castle is built encompassed by the river Borohr, and fortified with a strong wall. There they are kept with the other precious things belonging to the emperor ; they never go out unless it be in the gardens and places of recreation, and then they never lose the sight of their governors and guard. . . Hither are also sent the chief noblemen's sons of the empire to keep company with the royal blood, and to receive with them the instructions which this place only affords. . . The emperor visits the place once a year with his wives.

In a later chapter 'Of Amara,' the province, the description of the princes' abode is continued :

Although this kingdom is directly under the line, there is not a more pleasant place to dwell in all over the world. It is full of mountains and valleys, about twenty leagues in circumference, adorned with high woods and forests ; the ground is extreme fruitful. . . In the mountains are many little villages planted on the low ground, and in the midst of them is a strong castle that looks like a town, for the outmost wall[s] contain about two miles in circumference. Here the Kings' children are kept with the Emperor's, as hostages of their fidelity. . . We had a sight of the gardens and walks full of pleasant fountains and rivulets, artificially brought into these high places. . . It is as delicious

¹Pp. 32-37.

a place as any I have seen in Europe ; the children have the liberty to hunt and divert themselves out of the walls of the castle, but they are never to go out of the mountains while their father lives. For that purpose a strict guard is kept at the passage where no man can come or go without leave. It is both narrow and steepy, made with the hand ; a few persons are able to keep it from all the world. In the castle are places appointed for the exercise of the youth, and over them they have masters learned and experienced in all those sciences and disciplines that they are to know.

The contemporaries of Johnson also knew and used the tradition of the Abyssinian paradise, as shown by the reference in Thomson's *Seasons* to a beautiful mountain or valley in Abyssinia. The following lines (747-83) are from *Summer*, which appeared in 1727 :

But come, my muse, the desert barrier burst,
A wild expanse of lifeless sand and sky ;
And, swifter than the toiling caravan,
Shoot o'er the field of Senaar, ardent climb
The Nubian mountains, and the secret bounds
Of jealous Abyssinia boldly pierce.

Thou . . . mayst wander gay,
Through palmy shades and aromatic woods,
That grace the plains, invest the peopled hills,
And up the more than Alpine mountains wave.
There on the breezy summit, spreading fair
For many a league ; or on stupendous rocks,
That from the sun-redoubling valley lift,
Cool to the middle air, their lawny tops ;
Where palaces and fanes and villas rise ;
And gardens smile around, and cultured fields ;
And fountains gush ; and careless herds and flocks
Securely stray ; a world within itself,

Disdaining all assault : . . .
 A land of wonders ! which the sun still eyes
 With ray direct, as of the lovely realm
 Enamored, and delighting there to dwell.

It has been suggested ¹ also that Thomson had in mind the Abyssinian myth when writing the *Castle of Indolence*, as the description in the first canto agrees in some details with that of the happy valley.

From these references it is evident, not only that Johnson's conception of the happy valley was not original with him, but that it had been long known in England, and had been several times employed by English writers. Johnson clearly added some details, but most essential particulars were supplied by one or another of the fabulous stories of Ethiopian travellers. That Johnson was himself acquainted with other accounts of Abyssinia than that of Lobo is clear from a sentence in the preface to his translation of that work. He there says: "The Portuguese traveller, contrary to the usual vein of his countrymen, has amused his reader with no romantic absurdities and incredible fictions"; and he goes on to mention in particular various absurd statements of other travellers.

To what extent Johnson was indebted to others for his happy valley may be seen, if a detailed comparison of these scattered fragments is made with Johnson's description. First, other writers have described a beautiful place in Abyssinia, either a hilltop inclosed by a wall or a valley surrounded by overhanging mountains, in which the children of the emperor and

¹ Rev. W. West, in his edition of *Rasselas*.

of the subordinate kings or nobles were confined. This place was entered by one, sometimes two or three, passages, carefully guarded and usually fortified by nature and by art. It was a paradise in its natural endowments. The fruits, the groves, the rivulets, the flocks and herds, are all mentioned by various writers. This paradise contained a palace, or palaces, for the princes and their attendants, either situated beside the lake or on an island within it. In the palace lived the princes, while within were deposited also the treasure of succeeding monarchs of the empire. The attendants of the princes were not only guards, but learned and experienced teachers. To the valley the emperor made an annual visit for pleasure, or, according to others, to leave there his treasure.¹ To these conceptions Johnson added few important details. The most important one, for which no source has yet been found, is that of the festival at the annual visit of the emperor, when others than the princes of the blood royal and the sons of the nobility might enter this earthly paradise, to remain through life. This allowed an enlargement of the story, at least by the introduction of the important Imlac. But, with this exception, there is scarcely a circumstance which is not found in the accounts of some other writers.

It remains to call attention to the fact that, before writing *Rasselas*, Johnson had already partially developed the conception of the happy valley. There

¹ In Gottfried's *Archontologia Cosmica* (1646), p. 712, it is said : " His treasure chamber is in the castle of Amara, wherein it is supposed that he deposits yearly a million of gold."

is perhaps some suggestion of it in the garden of hope, *Rambler*, 67 (November 6, 1750). But there can be little question that, in the *History of Ten Days of Seged, Emperor of Ethiopia*,¹ the garden of pleasure is a prototype of the happy valley itself. The name Seged (Segued) occurs in Lobo; the place of the garden is Lake Dambea, in Ethiopia, and the garden is a garden of delights for the pleasure of the emperor. Moreover, the descriptions agree in numerous minute particulars, so that here seems to be a first sketch of what was elaborated in the later tale.

III. CHARACTER AND INTERPRETATION OF THE WORK.

It is clear at a glance that Johnson's *Rasselas* is no ordinary work of fiction. There is, for example, little interest of plot. With the exception of the narrated journey of Imlac and the episode of Pekuah's capture by the Arabs, the narrative of the journey of Rasselas from the happy valley and the account of the different persons he meets are unbroken by external events or interests. Moreover, the love passion, so eminently characteristic of romantic fiction, has no place in the story of the prince of Abyssinia. Finally, dramatic power, essential to the novelist, is almost wholly lacking in *Rasselas*. Johnson himself speaks in the person of each of the characters at different times. From these and other evidences that might be mentioned, it is clear that Johnson's purpose in writing *Rasselas* was not simply to interest and amuse.

Rasselas has been called a work of philosophical

¹ *Rambler*, 204, 205 (February 29, March 3, 1752).

fiction. But even this rather elaborate characterization is itself in need of more explicit definition. Fiction is not the ordinary vehicle of philosophy, and *Rasselas* may be called philosophical only in a somewhat general sense. A more explicit characterization of the story may perhaps be found by considering Johnson's position in the England of his time, and what he represented to the English people of his age.

By his published works Johnson has acquired three different titles. He is called the 'literary dictator,' the 'great lexicographer,' and the 'great moralist' of the eighteenth century. Each of these characterizations has reason for its existence, although each is not equally appropriate. The first, for example, was not acquired until late in life, and after he had published most of his works. The second came from the *Dictionary* itself, an original compilation remarkable for the time at which it was prepared, and possessing many sterling qualities which have scarcely been surpassed by its successors. The third designation of Johnson is that which most aptly characterizes his real personality. It is based on that body of vigorous, original prose of the didactic order, which makes up the largest part of his writings, especially upon the essays which appeared in the *Rambler*, the *Adventurer*, and the *Idler*. Even his poetry, notably the *Vanity of Human Wishes*, reflects the same essential characteristics. It is with the essays of Johnson, as they embody the author's fondness for moralizing, that *Rasselas* properly belongs. For no better statement of Johnson's purpose in writing this moral tale has been given than that of Sir John Hawkins, who says

it was written "to convey to the world his sentiments of human life and the dispensations of Providence." The story was but a "vehicle," a means to catch the ear of his audience.

Yet the general statement of Johnson's purpose given above does not account for the opinions of the sage author. These are notable in themselves. No one can read the story of the Abyssinian prince without being impressed with the gloomy views of life which its author takes. The search for happiness is unsuccessful. The prince of Abyssinia finds no sphere of life more happy than the valley from which he had escaped in discontent, and to which he returns at last in disappointment. Indeed, according to the story, choice is seldom permitted to mortals. A sort of necessity akin to fate governs their lives. "Very few," says Imlac, "live by choice; every man is placed in his present condition by causes which acted without his foresight, and with which he did not always willingly co-operate."¹ The burden of the book is expressed in those other significant words of Imlac, the mask of Johnson, "Human life is everywhere a state in which much is to be endured and little to be enjoyed."²

The question at once comes, How shall these gloomy views of life be explained? Are they owing to the melancholy of the writer, or are they to be accounted for by the thought and spirit of the time? In the first place Johnson's character was essentially serious, and he always took a serious view of human existence. Something of this was no doubt due to

¹ See 50 : 14.

² 39 : 9.

inheritance. Nor could the early struggles with poverty, made more severe by the ambition to rise among his fellows, have failed to influence his life at this time. Besides, Johnson felt himself alone in the world. Seven years before his wife had died. Now his mother, the only other person whom he could call by a dearer name than friend, was dying in his native town.

Yet to attribute wholly to Johnson's hard fate the conception of life found in *Rasselas* would be inconsistent with his character in another respect. Hard as his life was, hard as he believed life in general to be, he was not one to complain. Under the dictates of his religion he bore resignedly all that fortune brought him of evil or good. Evil he accepted as a natural accompaniment of life. "All natural . . . evils are incident alike to the bad and good."¹ But if happiness was not to be found in this life, he resigned himself to it with the prospect of "one solid basis of happiness . . . the reasonable hope of a happy futurity."² He lived without complaint. There was no rebellion against his lot in life. He believed in enjoying the "short gleams of gayety which life allows us";³ but he set himself to the task when that was necessary. It must be assumed, therefore, that *Rasselas* was inspired by no protest against life itself. Such a protest Johnson the churchman was incapable of making.

The true explanation of the view of life presented in *Rasselas* is found by a survey of certain phases of thought in the eighteenth century. The great Deist

¹ See 75 : 8.

² Boswell's *Life*, III. 363.

³ 96 : 8.

controversy, which began at the last of the seventeenth century, continued far into the eighteenth. Connected with this great controversy was a peculiarly optimistic view of life in this world, which was not only accepted by philosophers but found its way into literature to no inconsiderable extent. This optimistic conception originated thus. The Deists, supporting a religion of nature as opposed to a religion based on revelation, such as Christianity was conceived to be, not only attributed absolute goodness to the Creator, but asserted that this is the best possible world that could have been created. It followed from such a doctrine that everything in this world must be good ; that apparent evil, as it was called, must be due to man himself and not to the Creator. This doctrine was opposed by the exponents of two phases of thought. On the one hand, the sceptic asserted not only that evil exists, but that this is sufficient ground for denying the existence of the Creator. The supporters of Christianity, on the other hand, accepting as did the Deists the divine goodness, still asserted that the Creator's benevolence is not to be assumed from this world alone, but from this world in connection with the next. They emphasized also, as the Deists did not, that the Creator is not only good but just, and that his true character is shown not simply in the rewards which he metes out, but in the punishments which are equally inevitable.

It was said that the optimism born of Deism affected literature also. The first book in which the philosophic doctrine appeared in a distinctly literary form is Shaftesbury's Characteristics (1711). This book, a

series of moral essays, had no slight influence in England, Germany, and France. In England the optimism of Shaftesbury found a still more popular expression in Pope's *Essay on Man* (1732-34). The poem had been suggested by Bolingbroke, who had furnished many of the arguments, but the optimism of Shaftesbury breathes throughout, having its most striking expression in the famous apothegm, "Whatever is, is right."¹

The eighteenth-century optimism, as it found a place in literature, inspired two answers—in England Johnson's *Rasselas*, in France Voltaire's *Candide*. Both appeared in the early part of 1759,² so near together that it is impossible to suppose one was suggested by the other, although a comparison of the two is still interesting. Each opposed to the optimism of the time a form of pessimism. Each book teaches that this world is at best a place of sorrow and disappointment, a place in which it is useless to look for happiness, and in which choice is hedged about by many insuperable barriers. Neither book gives much space to suggesting a remedy for the miseries of life. Both are written rather to oppose a prevalent belief regarded by the authors as radically wrong. But, from hints in the two, it may be seen that, while Voltaire scoffed at the idea of a benevolent

¹ Epistle IV. 145.

² *Candide* was published in January, *Rasselas* was written in the same month. The latter, as shown above, was reviewed in the *Gentleman's Magazine* for April; the former, both the original and two translations, was noticed in May. Compare also Johnson's own remark in regard to *Candide*, Boswell's *Life*, I. 342.

Creator and so implied disbelief in any Creator, Johnson regarded the future life as a complete vindication of the goodness of God. His real aim, however, was to oppose in no moderate way a belief which he felt to be both radically wrong and capable of undermining church and state.

This opposition to an unbounded optimism is the key to the interpretation of *Rasselas*.¹ A youth full of the enthusiasm characteristic of the optimists, discontented with his own lot and yet possessing no experience of life, desires to see all conditions of existence that he may choose the happiest. Johnson's own views are shown in the first place by the opposition he presents to this desire for seeing the miseries of life, and next by the unsuccessfulness of the quest itself. On the threshold of the prince's discontent with his present life, his old instructor says: "If you had seen the miseries of the world, you would know how to value your present state."² The incident of the artist who tries to imitate the flight of birds is perhaps Johnson's satire on any attempt of man to get away from his true condition. The history of Imlac is introduced to discourage the impetuous youth from a fruitless search. Just at the close of the tale, Imlac puts his warning more plainly: "The world, which you figure to yourself smooth and quiet as the lake in the valley, you will find a sea foaming with tempests and boiling with whirlpools. . . . Amidst wrongs and frauds, competitions and anxieties, you

¹ For the frequency with which the unhappiness of life is mentioned, see note on 9: 19.

² See 9: 18.

will wish a thousand times for these seats of quiet, and willingly quit hope to be free from fear."¹ When, finally, the prince suggests that at least one lot must be happier than another, Imlac gives two answers, not wholly consistent with each other, but both implying the impossibility of happiness in this world. The first is to the effect that the different conditions of men are so similar as to require a lifetime for selection; the second, that few have any privilege of choice.²

In the search which the prince then begins, the words of Imlac are verified. The seeker for happiness is disgusted with the frivolous and inconsistent conceptions of pleasure which govern young men. Next, led away by the rhetorical praise of moral truth, he finds that teachers of morality may "discourse like angels, but they live like men."³ Again, on their way to test the happiness of solitude, the royal wanderers learn both that the enjoyments of pastoral life, lauded by the poets in all ages, are a myth and that material prosperity brings care and sometimes danger. Besides, the hermit, instead of praising his own state, is ready to return with them to the society which he had left in chagrin at lost preferment. The prince then seeks the philosophers, but the life according to nature, recommended by Rousseau and others, is found to be incapable of intelligible definition. So does Johnson brush away Rousseauism. When the prince and princess divide the search between them, Rasselas finds that "high stations" are full of danger, and Nekayah finds that

¹ See 39: 22-30.² 50: 3-9, 14-19.³ 54: 21-22.

"private life" also presents no certain happiness. The discourse on marriage which then begins makes it appear that marriage may be a means of more happiness than celibacy, but that perfect happiness is by no means to be found in the conjugal relation. The princess is now almost ready to believe with Imlac, that, leaving the search for happiness, one must be content with the life set before him.

But Imlac had pointed out that happiness is not to be found, because the evil as the good of this life does not depend upon choice. To enforce such an idea, perhaps, Johnson inserted at this point in the narrative the episode of Pekuah. The misfortune of the favorite is an accident, yet it causes much discomfort to herself and much sorrow to the royal party. The search for happiness must stand still, until the return of the lost Pekuah makes life at least endurable.

(With the return of the favorite) the search again continues, but with a somewhat different aim. There is no longer an attempt to find the desired end in external conditions. All turn to intellectual pleasures. The prince 'began to love learning.'¹ But to show that this source of pleasure is not without its dangers, Imlac tells the story of the mad astronomer, who is in turn introduced to confess that he at least had chosen wrongly. The sage also, grown old in learning, assures his listeners that 'praise is to an old man an empty sound,'² that recollection only recalled opportunities neglected, that the hope of age is not pleasure, but ease, and the happiness in a better state which here cannot be found. Finally, the visit to the

¹ See 112 : 21.

² 124 : 10.

catacombs gives Imlac an opportunity of emphasizing the future life of the soul, in which the evils of this life should be remedied and happiness, impossible here, should be perpetually enjoyed.

The title of the concluding chapter of *Rasselas* is somewhat misleading. It might perhaps be supposed that Johnson intentionally breaks off in the story, unable to answer satisfactorily the question of the choice of life. But in reality the conclusion is directly in accord with the teachings of the great moralist. For if the search after happiness is unavailing, if one's sphere is determined without power of choice on his part, the only proper thing for the royal fugitives to do is to return to the valley in which the laws of their country had originally placed them. Unsatisfactory as this conclusion is to us, it pointedly emphasizes the very principle Johnson wished to establish with his contemporaries. He firmly believed that this world is full of misery, and that for this there is no certain remedy. All that man can hope is to soften the effects of evil. Be content with what you have. Work without complaint.¹ Look only to the future for a better life. This was Johnson's gospel to his age. And this he meant to inculcate by the 'Conclusion in which nothing is concluded,' as truly as in the following passage from the *Rambler* (No. 32) :

The controversy about the reality of external evils is now at an end. That life has many miseries, and that those miseries are

¹ Cf. Leslie Stephen's *History of Eighteenth Century Thought*, I. 374.

sometimes at least equal to all the powers of fortitude, is now universally confessed ; and therefore it is useful to consider not only how we may escape them, but by what means those which either the accidents of affairs or the infirmities of nature must bring upon us may be mitigated and lightened, and how we may make those hours less wretched which the condition of our present existence will not allow to be very happy.

The cure for the greatest part of human miseries is not radical but palliative. Infelicity is involved in corporeal nature and interwoven with our being ; all attempts therefore to decline it wholly are vain ; the armies of pain send their arrows against us on every side, the choice is only between those which are more or less sharp, or tinged with greater or less malignity ; and the strongest armor which reason can supply will only blunt their points but cannot repel them.

The great remedy which Heaven has put in our hands is patience, by which, though we cannot lessen the torments of the body, we can in a great measure preserve the peace of the mind, and shall suffer only the natural and genuine force of an evil without heightening its acrimony or prolonging its effects.

IV. JOHNSON'S STYLE AS EXHIBITED IN "RASSELAS."

Perhaps no English writer has had a style more distinctively his own than Samuel Johnson. No one can fail to perceive marked peculiarities in his form of expression. Yet to define or describe accurately the style of any writer is not easy, and Johnson is no exception to the rule. It is possible, however, to set down some of the most striking peculiarities of what Macaulay aptly called 'Johnsonese.' This may be done in a consideration of the vocabulary, the sentence, and the paragraph of Johnson as shown in *Rasselas*.

In the first place, it has been said that Johnson's

style, at least in diction and sentence structure, shows some considerable change in the course of his life. This does not mean that he ever lost the strongly marked individuality which characterizes his writings. But the works of an earlier time show certain mannerisms more clearly than do those of a later period. The *Rambler*, for instance, is the best example of the earlier style, the *Lives of the Poets* of the later. It is important here to note that *Rasselas* belongs to the first period, its style being more like that of the *Rambler* than that of the later works.

a) The most noteworthy characteristic of Johnson's earlier diction is his use of large and unusual words. In *Rasselas*, as a few of many examples, may be noted *endeavor* for *try*, *require* for *ask*, *gratifications* for *pleasures*, *discover* for *show*, *controvertist* for *disputant*, *admiration* for *wonder*, *accidents* for *chances*. This peculiarity of Johnson's style was early pointed out, for the reviewer in the *Gentleman's Magazine* (April, 1759) remarked that "he sometimes deals in sesquipedalia, such as *excogitation*, *exaggeratory*, . . . *multifarious*, *transcendental*, *indiscernible*, etc." The peculiarity is more striking when, as often, Johnson states some simple truth in his elaborate manner, as "Knowledge will always predominate over ignorance" (32: 22); "Many things difficult to design prove easy to performance" (42: 27). Such an elaborate diction becomes ludicrous when the words lack appropriateness to the speaker, as in "Dear princess, you fall into the common errors of exaggeratory declamation, by producing in a familiar disquisition examples of national calamities and scenes of **exten-**

sive misery, which are found in books rather than in the world" (75 : 21). On the other hand this mannerism aptly hits off the philosopher who flounders in his explanation of life according to nature (64 : 19). It is strange that Johnson did not earlier perceive and correct this incongruity of his ponderous diction, as indeed he did, to some extent, in later life.

Another peculiarity of Johnson's diction is his fondness for abstract terms. The tendency is illustrated by such expressions as 'Abyssinian royalty' (1 : 15), instead of the emperor of Abyssinia; 'antiquity' (1 : 17), for ancient times; 'verdure and fertility' (2 : 10), instead of concrete examples of the products of those qualities. Note also 'delights and superfluities' (3 : 2), and 'vacancies of attention' (3 : 8).

Both these peculiarities of his style led Johnson to use many words of foreign origin, especially words originally from Latin or French. This is the real reason for the statement that Johnson's diction is highly Latinized. For it is contrary to any true theory of language to suppose that Johnson habitually and consciously chose words of foreign origin. On the other hand, he had acquired a habit of using large words, and these, by the accidents of English language history, are mainly words of Latin or French derivation.

It is worth noting also that, in many respects, the diction of Johnson differs from the usage of the nineteenth century, owing to changes in the language since the time of the great lexicographer. This is more noticeable in words of foreign origin, since these

retain meanings somewhat nearer their etymological sense than at present. For example, *private* (1 : 14 ; 4 : 9) means 'secluded,' without any idea of individual ownership ; *engine* (2 : 8 ; 15 : 17) means 'machine' ; *required* (21 : 11) is used in the sense of 'requested,' not 'obliged' ; *humor* (6 : 3) is 'disposition' ; *proper* (6 : 31) is 'own,' 'distinctive,' not 'appropriate' ; *discovered* (7 : 18) means 'showed,' not 'found out' ; *loneliness* (8 : 18) is 'solitude,' not 'the feeling of being without friends' ; *disgust* means 'distaste,' 'weariness,' rather than 'repugnance to something offensive.' Other examples are cited in the notes, but these are sufficient to show that, without an understanding of the older meanings of words, one may miss many shades of expression in an eighteenth-century writer.

Besides, certain words are used in forms not now so common. Thus *massy* (2 : 7) has given place to *massive*. For *reposed* (4 : 12) *deposited* would now be used ; for *burthened* (7 : 8), *burdened*. So *searches* (14 : 22) would now be *researches*, and *intellects* (8 : 3) would now be used only in the singular. With these may be classed certain differences in inflection. For instance, the first edition has, instead of *ran*, the preterit *run*. (11 : 21 ; 15 : 24), a form which Johnson gives in his *Grammar of the English Language* prefixed to the *Dictionary*, although not in the *Dictionary* itself. *Sunk* (93 : 10 ; 95 : 2) is also used instead of *sank*, while *eat* (45 : 23 ; 103 : 17) was a correct preterit form in the eighteenth century, though it would be incorrect, at least in America, to-day. The forms *durst* (22 : 7), *wrought* (43 : 4) have given

place to the weak forms *dared* and *worked*; and *needs* (78 : 18), *dares* (22 : 2) are the third person singular instead of *need*, *dare*. Noun and pronoun forms are not so various, but *acquaintance* (47 : 29) is no longer both plural and singular, as it was in Johnson's time. Moreover, the relative *who* retained its older use with impersonal antecedents, as in 'every fowl *whom*' (2 : 12), 'a nation *who*' (28 : 2), 'crowds *who*' (39 : 9).

In addition to these points of diction may be noted certain idioms that differ somewhat from those in use to-day. The largest number of these depend upon a different use of small adverbs and prepositions, words which have varied considerably in different centuries. Examples are: 'solace *of*' (7 : 20); 'opportunity *of*' (8 : 1); '*by* the first opportunity' (19 : 26); 'initiate . . . *in*' (23 : 29); 'familiarize *to*' (31 : 14). Johnson also has a fondness for 'of which' at the beginning of a clause, instead of immediately after the word it modifies; compare 1 : 20; 2 : 2; 6 : 1; 12 : 15; 15 : 26. The uneuphonious 'but that' occurs several times, as at 33 : 28; 35 : 16; 47 : 18; and 'as that' (94 : 1) occasionally. Other idioms are: 'we are long' (12 : 12), 'he was long' (12 : 21), 'deny me to accompany you' (43 : 26). Johnson usually puts the parts of the compound auxiliary together, placing an adverb either before or after, as '*had been* lately' (8 : 16), '*had been* ever' (10 : 15), '*can be* again' (38 : 16); but note the less frequent order '*had never yet been*' (14 : 1). It may also be pointed out that the principle of grammatical concord is not so strictly observed as it is to-day.

Compare, for example, 'revelry and merriment *was*' (5 : 8) ; 'Of my companions, the greater part *was* in the grave' (37 : 12) ; 'part of mankind to conceal *their* indigence' (69 : 17). The auxiliary *be*, instead of *have*, was used by Johnson in such expressions as '*are* come' (54 : 30), '*were* removed' (37 : 11). Again, the auxiliary was not always repeated with a second word, as is usual to-day ; cf. 'I *have* traversed . . . and seen' (60 : 26). The infinitive was often used where the participial noun in *-ing* would now be more idiomatic, as 'forbear *to flatter*' (79 : 5), 'persist *to rate*' (105 : 14), instead of 'forbear *flattering*,' 'persist in *rating*.' The old subjunctive *had* = 'would have' is found occasionally, as in 93 : 14 ; and the sequence of tenses, as in 104 : 11, 27, is incorrect, according to present usage.

As to the sentence, Johnson's style is characterized by an habitual and preponderating use of the balanced structure. The term balanced structure is used, since it would be quite inadequate to say an habitual use of the balanced sentence. For, in reality, the principle of balance in Johnson is exemplified by balance of words, of phrases, of clauses, as well as by balance running through the whole sentence. The balancing of word over against word is most striking in the case of epithets, or of adjective modifiers of nouns. Examples of balanced epithets are : 'deriding the *solstitial* rains and *equinoctial* hurricanes' (3 : 32) ; '*solitary* walks and *silent* meditation' (5 : 21) ; of both epithet and noun in '*sprightly* kid . . . *subtle* monkey . . . *solemn* elephant' (2 : 27). Balance of phrase with phrase is illustrated

by the first sentence of the book, 'listen *with credulity* to the whispers *of fancy* and pursue *with eagerness* the phantoms *of hope*.' Compare also 'streams *of plenty* . . . harvests *of Egypt*' (1 : 9); 'covered *with trees* . . . diversified *with flowers*' (2 : 18); 'feeding *in the pastures* . . . frisking *in the lawns*' (2 : 25); 'gardens *of fragrance* . . . fortresses *of security*' (4 : 26); 'some played *by the impulse of the wind* and some *by the power of the stream*' (15 : 26), in which compound phrases balance each other. Some examples already given, as the first and the last, illustrate also the balance of clause with clause. Many others might be chosen from almost every chapter of *Rasselas*. Compare 'all animals that *bite the grass* or *browse the shrub*' (2 : 21); 'here is neither *labor to be endured* nor *danger to be dreaded*' (8 : 26); '*to be entangled in imaginary difficulties* and *to be engaged in wild adventures*' (11 : 5). Examples of balanced sentences are also extremely frequent. Note, for instance: 'The sides of the mountains were covered with trees, the banks of the brooks were diversified with flowers' (2 : 18); 'every blast shook spices from the rocks, and every month dropped fruits upon the ground' (2 : 20). Other good examples are found at the following places: 2 : 25; 2 : 27; 4 : 25; 6 : 14. Sometimes the balanced structure is carried through two compound sentences standing side by side, as in that beginning at 5 : 22; or whole sentences complex in structure are balanced part by part, as in those beginning at 6 : 23; 6 : 26; 12 : 31; and 13 : 1.

Johnson not infrequently used the principle of balance in antithesis, so that we might speak of anti-

thetic balance as also characterizing his writings. Often, however, there is synthetic balance, circumstance after circumstance being added without antithesis. Several examples of this synthetic balance occur in the paragraph beginning on page 2, line 18.

The extreme to which Johnson carried the principle of balance may be seen in an occasional modification of natural order to gain this effect. Compare 'The princess *was recollected*, and the favorite *was abashed*' (119 : 22), in which the passive in the first clause instead of the reflexive *recollected herself*, seems to be due to the passive in the last clause. A more striking example is, 'a country where the *sciences first dawned* that illuminate the world, and beyond which the *arts cannot be traced* of civil society or domestic life' (83 : 13). In this sentence the phrase 'of civil society,' etc., should naturally occur immediately after 'arts,' but is transposed to allow 'arts cannot be traced' to balance 'sciences first dawned' in the first clause. Such examples are of course not numerous.

The balanced structure, characterizing Johnson's style, is made more pointed by alliteration, which he uses to no inconsiderable extent. The effect of word order is thus heightened by ornament. Alliteration in *Rasselas* is mainly of two kinds. The first is that usually found in poetry or prose, simple alliteration. The second is a less obtrusive but still common form, by which not consecutive but balanced words alliterate. This has been called transverse alliteration. It should be noted that alliteration properly applies only to the stressed syllables of such words as bear stress, or emphasis, in the sentence. An un-

stressed syllable, or a word without principal stress in the sentence, cannot properly alliterate with a stressed syllable, although such words may have a certain alliteration with each other.

Simple alliteration may be illustrated from nearly every page of *Rasselas*. Examples are, 'private palace' (1: 14); 'valley with verdure' (2: 10); 'wing in water' (2: 13); 'banks of the brooks' (2: 19); 'soft vicissitudes,' 'pleasure and repose' (4: 23); 'sages who instructed' (4: 29); 'perceived his pursuer at his side' (8: 10); 'prompted by his impatience' (8: 11); 'load of life was much lightened' (10: 29). Examples of vowel alliteration are not so frequent, but note 'ignorance of infancy' (12: 11); 'eloquence of Imlac' (58: 6), where different vowels alliterate with each other as commonly.

Transverse alliteration is a more delicate and difficult means of producing melody, and it is therefore not so common. Yet without doubt this effect was unconsciously sought by Johnson, from the frequency with which it occurs in his writings. Examples are: 'scatters over half the world the harvests of Egypt' (1: 10); and 'bite the grass or browse the shrub' (2: 22). In the first example ordinary alliteration would require that words in the positions of 'half' and 'world' should alliterate and those in the positions of 'harvests' and 'Egypt.' Instead, however, the words which balance each other begin with the same letter. Other examples of transverse alliteration are, 'feeding in the pastures . . . frisking in the lawns' (2: 25), where the predicates alliterate; and 'sprightly kid . . . subtle monkey . . . solemn

elephant' (2 : 27), where the epithets are bound together in the same way. Compare also 'sport of chance . . . slaves of misery' (5 : 15 ; 'solitary walks and silent meditation' (5 : 21) ; 'frequency of his presence . . . success of his purposes' (10 : 31) ; 'fear naturally quickens the flight of guilt' (11 : 22) ; 'on a morning appointed the maker appeared' (19 : 12) ; 'all the conclusions of reason enforce the immateriality of the mind, and all the notices of sense and investigations of science concur to prove the unconsciousness of matter' (137 : 21). The same phenomena occur in vowel alliteration also, though again less commonly than with consonants. An example is, 'emaciated by envy, inflamed by anger' (53 : 22).

Alliteration, when used to point the balance between words or phrases, less commonly takes a third form. When two pairs of words balance each other, instead of the first and third or the second and fourth alliterating, as would be expected, sometimes the first and fourth or the second and third begin with the same sound. This may be called introverted alliteration. For example, note 'whispers of fancy . . . phantoms of hope' (1 : 1) ; 'wandered in gardens of fragrance and slept in the fortresses of security' (4 : 26) ; 'he rose abruptly in the midst of the song, and hastily retired beyond the sound of music' (5 : 24) ; 'slave of fear nor the fool of hope' (53 : 22) ; and 'as the sun pursues alike his course through the calm or the stormy sky' (53 : 25).

Naturally, all these forms of alliteration are united in some cases. For example, 'when fancy, the parent of passion, usurps the dominion of the mind,

nothing ensues but the natural effect of unlawful government, perturbation and confusion' (53 : 8) ; or 'a rivulet that *wantoned* along the side of a *winding* path had its *banks* sometimes opened into small *basins*, and its *stream* sometimes obstructed by little *mounds* of *stone* heaped together to increase its *murmurs*' (57 : 18).

It is not customary to characterize an author by the structure of his paragraphs ; yet in this, as in other respects, he may exhibit individual peculiarities or tendencies of the time. *Rasselas* is not, however, so good a work in which to study Johnson's paragraph structure as the essays or other writings, yet some peculiarities may be noticed. Occasionally, two paragraphs might be united, as those beginning at lines 7 and 12, page 1 ; at lines 4 and 10, page 5 ; at lines 8 and 15, page 10, and at lines 11 and 17, page 13. Besides such examples, which are not numerous, the modern form of paragraphing conversation, by which the words of each speaker are separated from the rest of the discourse, was not always observed by Johnson. Compare, for instance, the conversation on pages 8 and 9, beginning at line 18 on each page. Other examples may easily be found, as in chapter vi. On the whole, however, Johnson's paragraphing cannot be seriously criticised, especially in comparison with writers of his own age.

As to arrangement of the thought in the paragraph, one peculiarity, which has been pointed out by Minto,¹ deserves attention. It is the tendency to make an abstract statement first and follow it by

¹ *Manual of English Prose*, p. 419.

the concrete, rather than to take the reverse order. Naturally, in such a work as *Rasselas* this form of paragraph is not so common as in the essays, but, notwithstanding, many examples are to be found in those parts in which narration and description give place to disquisition. For typical paragraphs of this sort, compare those beginning at 18:7, 23:3, 49:14, 50:3, 50:14, 70:16, 71:1, 23, 80:8. This form of arrangement may be compared with what has already been said of Johnson's use of abstract terms (p. xliii).

It may be noted that, in chapter division, Johnson also follows a custom of his time which has now given place to a more logical separation into parts. This is shown in making very short chapters, sometimes even at the expense of continuity. For the same tendency compare Goldsmith's *Vicar of Wakefield*. So little was the chapter division considered by Johnson, that chapter xix., for example, begins with the personal pronoun 'he,' and there is no more definite reference to the hero throughout the chapter. While such chapters as v. and vi. are distinct parts of the story, chapters viii. and ix. might be thrown into one. The same is true of chapters xxviii. and xxix., xxxv. and xxxvi., xxxviii. and xxxix. But as suggested, in both these respects Johnson was rather following custom than setting an example of his own.

Special examination has been made of these minute points of Johnson's style to show, first, how his style differs from that of others of his time, and second, how expression in the eighteenth century differs from that in use to-day. Such an examination, however,

fails to take account of certain general qualities, which made Johnson's writings popular with his contemporaries and have given them a permanent place in our literature. No one can deny that Johnson's style possesses to an eminent degree clearness, force, and melody. The tendency to use large words seldom renders a sentence obscure, partly because Johnson seldom used large words of his own coining. The antithesis, which he clearly carried to excess, was still an important element in the force characterizing his writings. Alliteration and balance, though also used too freely, yet made his sentences more melodious and pleasing.

V. THE TEXT.

The original edition of *Rasselas* was published with the following title page :

The | Prince | of | Abyssinia. | A | Tale. | In two volumes. | London. | Printed for R. and J. Dodsley, in Pall-Mall ; | and W. Johnston, in Ludgate-Street. MDCCLIX.

On the first page occurs the title which has been commonly used for the work, *The History of Rasselas, Prince of Abyssinia*. But this was not used in the printed edition, if we may trust the *Bibliography* of Dr. James Macaulay,¹ before 1789, although two years before an edition was printed with the title, *Rasselas Prince of Abyssinia*. The book was referred to under the usual title, however, in the *Gentleman's Magazine* for April, 1759, in which it was first noticed.

¹ Reprint of the first edition, London, 1884.

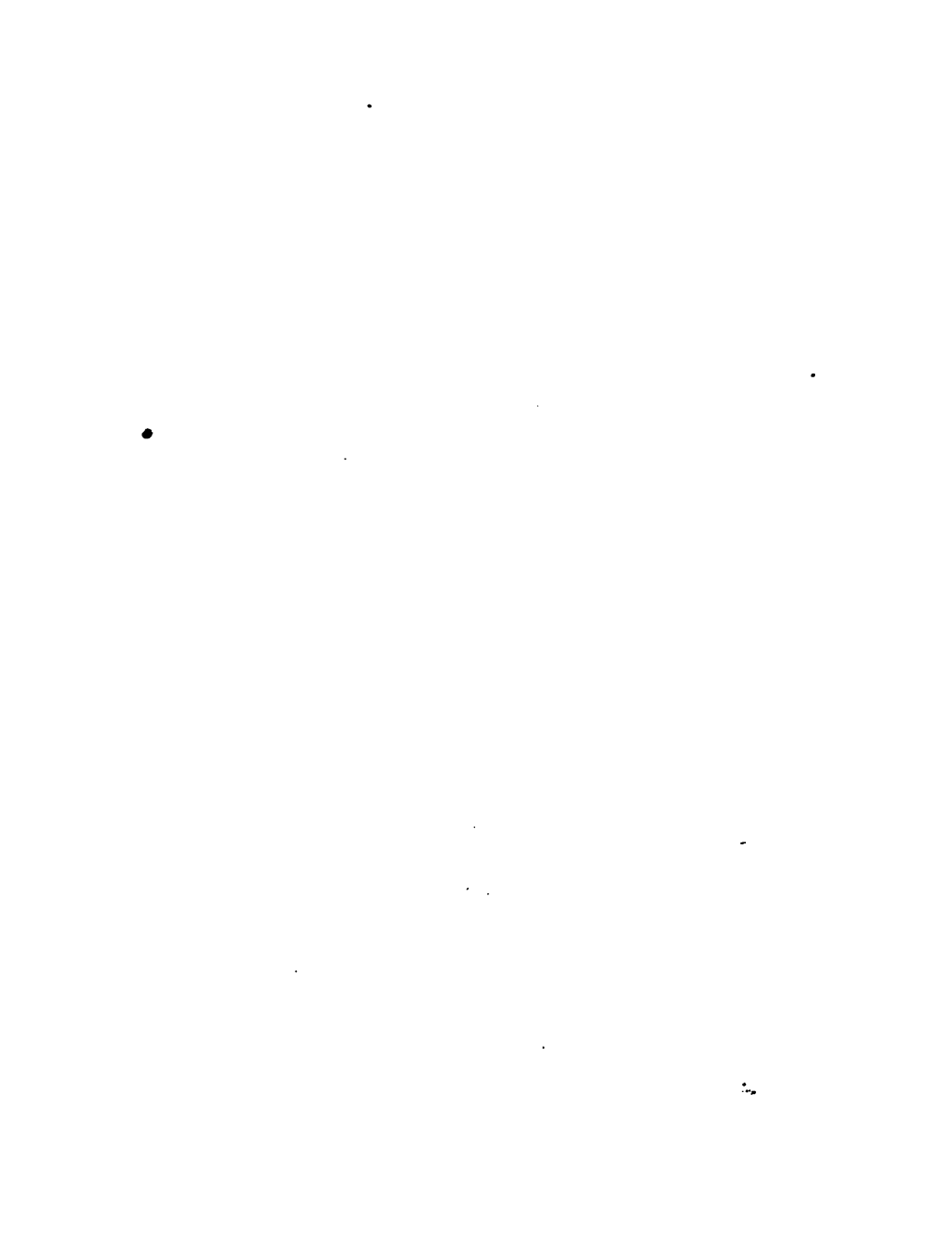
This is apparently explained by the notice in the *Monthly Review* of May, 1759, in which the story is referred to as *The Prince of Abyssinia*, but a note tells us that it was advertised under the title of *Rasselas*. The name of *Rasselas* also occurs in Boswell's *Life*, as if this were commonly used by the friends of Johnson. The first edition was printed in two small volumes (*cf.* p. xi), one including chapters i.-xxv., and the other the rest of the story. By an error two chapters are numbered xxviii., so that there seem to be but forty-eight chapters in all.

There is no evidence that Johnson ever altered or revised the book after sending it to the printer. This at least may be inferred from the reminiscence of Sir Joshua Reynolds already referred to, and from a reference in Boswell's *Life*.¹ Notwithstanding, a comparison of late editions with the first, for which alone Johnson was responsible, shows that many slight changes have since been made. These are usually alterations in single words, occasionally in phrases, and sometimes in clauses or even sentences. Even chapter headings have also been sometimes altered by later editors. It is true that the changes which have been made are not so considerable as to alter Johnson's meaning in important particulars, but it is still essential that a critical text should adhere exactly to the words of the author. For this reason the present edition follows the text of the first edition in every respect, except for one or two obvious typographical errors, which are mentioned in the notes.

While following the first edition word for word,

¹ See note on 32 : 14.

however, there has been no attempt to follow the spelling, the capitalization, or the punctuation of the original print where they differ essentially from modern usage. In general the punctuation of *Rasselas*, as of other eighteenth-century books, differs from present usage in the more frequent employment of the colon, the semi-colon, and the comma. The first was often put where a period would be placed to-day. The second was used where a comma would now be regarded as sufficient, and the comma occurs with far greater frequency on the pages of an eighteenth-century publication than is usual in books printed at the present time. But the structure of Johnson's sentences seems to require the use of the semi-colon to a greater extent than at present, so that in this respect the original punctuation has sometimes been retained.



THE HISTORY OF RASSELAS.

CHAPTER I.

DESCRIPTION OF A PALACE IN A VALLEY.

YE who listen with credulity to the whispers of fancy, and pursue with eagerness the phantoms of hope; who expect that age will perform the promises of youth, and that the deficiencies of the present day
5 will be supplied by the morrow,—attend to the history of Rasselas, prince of Abyssinia.

Rasselas was the fourth son of the mighty emperor in whose dominions the Father of Waters begins his course; whose bounty pours down the streams of
10 plenty, and scatters over half the world the harvests of Egypt.

According to the custom which has descended from age to age among the monarchs of the torrid zone, he was confined in a private palace, with the other sons
15 and daughters of Abyssinian royalty, till the order of succession should call him to the throne.

The place which the wisdom or policy of antiquity had destined for the residence of the Abyssinian princes, was a spacious valley in the kingdom of
20 Amhara, surrounded on every side by mountains, of which the summits overhang the middle part. The

only passage by which it could be entered was a cavern that passed under a rock, of which it has long been disputed whether it was the work of nature or of human industry. The outlet of the cavern was concealed by a thick wood, and the mouth which opened 5 into the valley was closed with gates of iron, forged by the artificers of ancient days, so massy that no man could, without the help of engines, open or shut them.

From the mountains on every side rivulets descended that filled all the valley with verdure and 10 fertility, and formed a lake in the middle, inhabited by fish of every species, and frequented by every fowl whom nature has taught to dip the wing in water. This lake discharged its superfluities by a stream, which entered a dark cleft of the mountain on the 15 northern side, and fell with dreadful noise from precipice to precipice till it was heard no more.

The sides of the mountains were covered with trees, the banks of the brooks were diversified with flowers; every blast shook spices from the rocks, and every 20 month dropped fruits upon the ground. All animals that bite the grass or browse the shrub, whether wild or tame, wandered in this extensive circuit, secured from beasts of prey by the mountains which confined them. On one part were flocks and herds feeding in 25 the pastures, on another all the beasts of chase frisking in the lawns; the sprightly kid was bounding on the rocks, the subtle monkey frolicking in the trees, and the solemn elephant reposing in the shade. All the diversities of the world were brought together, the 30 blessings of nature were collected, and its evils extracted and excluded.

The valley, wide and fruitful, supplied its inhabitants with the necessities of life, and all delights and superfluities were added at the annual visit which the emperor paid his children, when the iron gate was
 5 opened to the sound of music, and during eight days everyone that resided in the valley was required to propose whatever might contribute to make seclusion
 10 pleasant, to fill up the vacancies of attention, and lessen the tediousness of time. Every desire was immediately granted. All the artificers of pleasure
 were called to gladden the festivity; the musicians exerted the power of harmony, and the dancers showed their activity before the princes, in hope that
 they should pass their lives in this blissful captivity,
 15 to which those only were admitted whose performance was thought able to add novelty to luxury. Such was the appearance of security and delight which this retirement afforded, that they to whom it was new
 always desired that it might be perpetual; and as those
 20 on whom the iron gate had once closed were never suffered to return, the effect of longer experience could not be known. Thus every year produced new schemes of delight and new competitors for imprisonment,
 25 The palace stood on an eminence, raised about thirty paces above the surface of the lake. It was divided into many squares or courts, built with greater or less magnificence according to the rank of those for whom they were designed. The roofs
 30 were turned into arches of massy stone, joined with a cement that grew harder by time, and the building stood from century to century, deriding the solstitial

rains and equinoctial hurricanes, without need of reparation.

This house, which was so large as to be fully known to none but some ancient officers, who successively inherited the secrets of the place, was built as if suspicion herself had dictated the plan. To every room there was an open and secret passage; every square had a communication with the rest, either from the upper stories by private galleries, or by subterranean passages from the lower apartments. Many of the ¹⁰ columns had unsuspected cavities, in which successive monarchs repositied their treasures. They then closed up the opening with marble, which was never to be removed but in the utmost exigencies of the kingdom, and recorded their accumulations in a ¹⁵ book, which was itself concealed in a tower, not entered but by the emperor, attended by the prince who stood next in succession.

CHAPTER II.

THE DISCONTENT OF RASSELAS IN THE HAPPY ²⁰ VALLEY.

HERE the sons and daughters of Abyssinia lived only to know the soft vicissitudes of pleasure and repose, attended by all that were skilful to delight, and gratified with whatever the senses can enjoy. They ²⁵ wandered in gardens of fragrance, and slept in the fortresses of security. Every art was practised to make them pleased with their own condition. The sages who instructed them told them of nothing but

the miseries of public life, and described all beyond the mountains as regions of calamity, where discord was always raging, and where man preyed upon man.

To heighten their opinion of their own felicity, they
5 were daily entertained with songs, the subject of which was the *happy valley*. Their appetites were excited by frequent enumerations of different enjoyments, and revelry and merriment was the business of every hour, from the dawn of morning to the close of even.

10 These methods were generally successful; few of the princes had ever wished to enlarge their bounds, but passed their lives in full conviction that they had all within their reach that art or nature could bestow, and pitied those whom fate had excluded from this
15 seat of tranquillity, as the sport of chance and the slaves of misery.

Thus they rose in the morning and lay down at night, pleased with each other and with themselves, all but Rasselas, who, in the twenty-sixth year of his
20 age, began to withdraw himself from their pastimes and assemblies, and to delight in solitary walks and silent meditation. He often sat before tables covered with luxury, and forgot to taste the dainties that were placed before him; he rose abruptly in the midst of
25 the song, and hastily retired beyond the sound of music. His attendants observed the change, and endeavored to renew his love of pleasure. He neglected their endeavors, repulsed their invitations, and spent day after day on the banks of rivulets sheltered
30 with trees, where he sometimes listened to the birds in the branches, sometimes observed the fish playing in the stream, and anon cast his eyes upon the pastures

and mountains filled with animals, of which some were biting the herbage, and some sleeping among the bushes.

This singularity of his humor made him much observed. One of the sages, in whose conversation he had formerly delighted, followed him secretly, in hope 5 of discovering the cause of his disquiet. Rasselas, who knew not that anyone was near him, having for some time fixed his eyes upon the goats that were browsing among the rocks, began to compare their condition with his own. 10

"What," said he, "makes the difference between man and all the rest of the animal creation? Every beast that strays beside me has the same corporal necessities with myself. He is hungry, and crops the grass, he is thirsty, and drinks the stream; his thirst 15 and hunger are appeased, he is satisfied, and sleeps; he rises again, and is hungry, he is again fed, and is at rest. I am hungry and thirsty, like him, but when thirst and hunger cease, I am not at rest; I am, like him, pained with want, but am not, like him, satisfied 20 with fulness. The intermediate hours are tedious and gloomy; I long again to be hungry that I may again quicken my attention. The birds peck the berries or the corn, and fly away to the groves, where they sit in seeming happiness on the branches, and waste their 25 lives in tuning one unvaried series of sounds. I likewise can call the lutanist and the singer, but the sounds that pleased me yesterday weary me to-day, and will grow yet more wearisome to-morrow. I can discover within me no power of perception which is not 30 glutted with its proper pleasure, yet I do not feel myself delighted. Man has surely some latent sense for

which this place affords no gratification, or he has some desires distinct from sense, which must be satisfied before he can be happy."

After this he lifted up his head, and seeing the moon rising, walked towards the palace. As he passed through the fields, and saw the animals around him, "Ye," said he, "are happy, and need not envy me that walk thus among you, burthened with myself; nor do I, ye gentle beings, envy your felicity, for it is not the felicity of man. I have many distresses from which ye are free. I fear pain when I do not feel it; I sometimes shrink at evils recollected, and sometimes start at evils anticipated. Surely the equity of Providence has balanced peculiar sufferings with peculiar enjoyments."

With observations like these the prince amused himself as he returned, uttering them with a plaintive voice, yet with a look that discovered him to feel some complacency in his own perspicacity, and to receive some solace of the miseries of life from consciousness of the delicacy with which he felt and the eloquence with which he bewailed them. He mingled cheerfully in the diversions of the evening, and all rejoiced to find that his heart was lightened.

CHAPTER III.

THE WANTS OF HIM THAT WANTS NOTHING.

ON the next day, his old instructor, imagining that he had now made himself acquainted with his disease of mind, was in hope of curing it by counsel, and

officially sought an opportunity of conference, which the prince, having long considered him as one whose intellects were exhausted, was not very willing to afford. "Why," said he, "does this man thus intrude upon me; shall I be never suffered to forget those 5 lectures, which pleased only while they were new, and to become new again must be forgotten?" He then walked into the wood, and composed himself to his usual meditations, when, before his thoughts had taken any settled form, he perceived his pursuer at his side, 10 and was at first prompted by his impatience to go hastily away; but being unwilling to offend a man whom he had once revered and still loved, he invited him to sit down with him on the bank.

The old man, thus encouraged, began to lament the 15 change which had been lately observed in the prince, and to inquire why he so often retired from the pleasures of the palace to loneliness and silence. "I fly from pleasure," said the prince, "because pleasure has ceased to please; I am lonely because I am miserable, 20 and am unwilling to cloud with my presence the happiness of others." "You, sir," said the sage, "are the first who has complained of misery in the *happy valley*. I hope to convince you that your complaints have no real cause. You are here in full possession of all that 25 the emperor of Abyssinia can bestow; here is neither labor to be endured nor danger to be dreaded, yet here is all that labor or danger can procure. Look round and tell me which of your wants is without supply; if you want nothing, how are you unhappy?" 30

"That I want nothing," said the prince, "or that I know not what I want, is the cause of my complaint.

If I had any known want, I should have a certain wish ; that wish would excite endeavor, and I should not then repine to see the sun move so slowly towards the western mountain, or lament when the day breaks, and
 5 sleep will no longer hide me from myself. When I see the kids and the lambs chasing one another, I fancy that I should be happy if I had something to pursue. But, possessing all that I can want, I find one day and one hour exactly like another, except
 10 that the latter is still more tedious than the former. Let your experience inform me how the day may now seem as short as in my childhood, while nature was yet fresh and every moment showed me what I never had observed before. I have already enjoyed too much ;
 15 give me something to desire."

The old man was surprised at this new species of affliction and knew not what to reply, yet was unwilling to be silent. "Sir," said he, "if you had seen the miseries of the world you would know how to value
 20 your present state." "Now," said the prince, "you have given me something to desire. I shall long to see the miseries of the world, since the sight of them is necessary to happiness."

CHAPTER IV.

25 THE PRINCE CONTINUES TO GRIEVE AND MUSE.

AT this time the sound of music proclaimed the hour of repast and the conversation was concluded. The old man went away sufficiently discontented to find that his reasonings had produced the only con-

clusion which they were intended to prevent. But in the decline of life shame and grief are of short duration: whether it be that we bear easily what we have borne long; or that, finding ourselves in age less regarded, we less regard others; or that we look with 5 slight regard upon afflictions to which we know that the hand of death is about to put an end.

The prince, whose views were extended to a wider space, could not speedily quiet his emotions. He had been before terrified at the length of life which 10 nature promised him, because he considered that in a long time much must be endured; he now rejoiced in his youth, because in many years much might be done.

This first beam of hope that had been ever darted 15 into his mind, rekindled youth in his cheeks and doubled the lustre of his eyes. He was fired with the desire of doing something, though he knew not yet with distinctness either end or means.

He was now no longer gloomy and unsocial; but 20 considering himself as master of a secret stock of happiness which he could enjoy only by concealing it, he affected to be busy in all schemes of diversion, and endeavored to make others pleased with the state of which he himself was weary. But pleasures can 25 never be so multiplied or continued as not to leave much of life unemployed; there were many hours, both of the night and day, which he could spend without suspicion in solitary thought. The load of life was much lightened. He went eagerly into the assemblies, 30 because he supposed the frequency of his presence necessary to the success of his purposes; he retired

gladly to privacy, because he had now a subject of thought.

His chief amusement was to picture to himself that world which he had never seen; to place himself in 5 various conditions; to be entangled in imaginary difficulties and to be engaged in wild adventures; but his benevolence always terminated his projects in the relief of distress, the detection of fraud, the defeat of oppression, and the diffusion of happiness.

10 Thus passed twenty months of the life of Rasselas.

He busied himself so intensely in visionary bustle that he forgot his real solitude; and amidst hourly preparations for the various incidents of human affairs, neglected to consider by what means he should mingle 15 with mankind.

One day, as he was sitting on a bank, he feigned to himself an orphan virgin robbed of her little portion by a treacherous lover, and crying after him for restitution and redress. So strongly was the image impressed 20 upon his mind that he started up in the maid's defence, and run forward to seize the plunderer with all the eagerness of real pursuit. Fear naturally quickens the flight of guilt. Rasselas could not catch the fugitive with his utmost efforts; but resolving to weary by 25 perseverance him whom he could not surpass in speed, he pressed on till the foot of the mountain stopped his course.

Here he recollected himself and smiled at his own useless impetuosity. Then raising his eyes to the 30 mountain, "This," said he, "is the fatal obstacle that hinders at once the enjoyment of pleasure and the exercise of virtue. How long is it that my hopes and

wishes have flown beyond this boundary of my life, which yet I never have attempted to surmount?"

Struck with this reflection, he sat down to muse, and remembered that since he first resolved to escape from his confinement, the sun had passed twice over him in 5 his annual course. He now felt a degree of regret with which he had never been before acquainted. He considered how much might have been done in the time which had passed, and 'left nothing real behind it. He compared twenty months with the life of man. 10 "In life," said he, "is not to be counted the ignorance of infancy or imbecility of age. We are long before we are able to think, and we soon cease from the power of acting. The true period of human existence may be reasonably estimated at forty years, of 15 which I have mused away the four and twentieth part. What I have lost was certain, for I have certainly possessed it; but of twenty months to come, who can assure me?"

The consciousness of his own folly pierced him 20 deeply, and he was long before he could be reconciled to himself. "The rest of my time," said he, "has been lost by the crime or folly of my ancestors, and the absurd institutions of my country. I remember it with disgust, but without remorse; but the months that 25 have passed since new light darted into my soul, since I formed a scheme of reasonable felicity, have been squandered by my own fault. I have lost that which can never be restored; I have seen the sun rise and set for twenty months, an idle gazer on the light of heaven. 30 In this time the birds have left the nest of their mother, and committed themselves to the woods and

to the skies; the kid has forsaken the teat, and learned by degrees to climb the rocks in quest of independent sustenance. I only have made no advances, but am still helpless and ignorant. The moon, by more than
5 twenty changes, admonished me of the flux of life; the stream that rolled before my feet upbraided my inactivity. I sat feasting on intellectual luxury, regardless alike of the examples of the earth and the instructions of the planets. Twenty months are passed; who
10 shall restore them!"

These sorrowful meditations fastened upon his mind; he passed four months in resolving to lose no more time in idle resolves, and was awakened to more vigorous exertion by hearing a maid, who had broken a
15 porcelain cup, remark that what cannot be repaired is not to be regretted.

This was obvious; and Rasselas reproached himself that he had not discovered it, having not known, or not considered, how many useful hints are obtained by
20 chance, and how often the mind, hurried by her own ardor to distant views, neglects the truths that lie open before her. He for a few hours regretted his regret, and from that time bent his whole mind upon the means of escaping from the valley of happiness.

25

CHAPTER V.

THE PRINCE MEDITATES HIS ESCAPE.

HE now found that it would be very difficult to effect that which it was very easy to suppose effected. When he looked round about him, he saw himself confined

by the bars of nature, which had never yet been broken, and by the gate through which none that once had passed it were ever able to return. He was now impatient as an eagle in a grate. He passed week after week in clambering the mountains to see if there was any aperture which the bushes might conceal, but found all the summits inaccessible by their prominence. The iron gate he despaired to open, for it was not only secured with all the power of art, but was always watched by successive sentinels, and was, by its position, exposed to the perpetual observation of all the inhabitants.

He then examined the cavern through which the waters of the lake were discharged; and, looking down at a time when the sun shone strongly upon its mouth, he discovered it to be full of broken rocks, which, though they permitted the stream to flow through many narrow passages, would stop any body of solid bulk. He returned discouraged and dejected; but having now known the blessing of hope, resolved never to despair.

In these fruitless searches he spent ten months. The time, however, passed cheerfully away; in the morning he rose with new hope; in the evening applauded his own diligence, and in the night slept sound after his fatigue. He met a thousand amusements which beguiled his labor and diversified his thoughts. He discerned the various instincts of animals and properties of plants, and found the place replete with wonders, of which he purposed to solace himself with the contemplation if he should never be able to accomplish his flight, rejoicing that his endeavors, though

yet unsuccessful, had supplied him with a source of inexhaustible inquiry.

But his original curiosity was not yet abated; he resolved to obtain some knowledge of the ways of men.
 5 His wish still continued, but his hope grew less. He ceased to survey any longer the walls of his prison, and spared to search by new toils for interstices which he knew could not be found, yet determined to keep his design always in view, and lay hold on any opportunity
 10 that time should offer.

CHAPTER VI.

A DISSERTATION ON THE ART OF FLYING.

AMONG the artists that had been allured into the happy valley, to labor for the accommodation and
 15 pleasure of its inhabitants, was a man eminent for his knowledge of the mechanic powers, who had contrived many engines both of use and recreation. By a wheel which the stream turned he forced the water into a tower, whence it was distributed to all the apartments
 20 of the palace. He erected a pavilion in the garden, around which he kept the air always cool by artificial showers. One of the groves, appropriated to the ladies, was ventilated by fans, to which the rivulet that run through it gave a constant motion; and in-
 25 struments of soft music were placed at proper distances, of which some played by the impulse of the wind, and some by the power of the stream.

This artist was sometimes visited by Rasselas who was pleased with every kind of knowledge, imagining

that the time would come when all his acquisitions should be of use to him in the open world. He came one day to amuse himself in his usual manner, and found the master busy in building a sailing chariot. He saw that the design was practicable upon a level surface, and with expressions of great esteem solicited its completion. The workman was pleased to find himself so much regarded by the prince, and resolved to gain yet higher honors. "Sir," said he, "you have seen but a small part of what the mechanic sciences can perform. I have been long of opinion that, instead of the tardy conveyance of ships and chariots, man might use the swifter migration of wings; that the fields of air are open to knowledge and that only ignorance and idleness need crawl upon the ground."

This hint rekindled the prince's desire of passing the mountains; and having seen what the mechanist had already performed, he was willing to fancy that he could do more, yet resolved to inquire further before he suffered hope to afflict him by disappointment. "I am afraid," said he to the artist, "that your imagination prevails over your skill, and that you now tell me rather what you wish than what you know. Every animal has his element assigned him; the birds have the air, and man and beasts the earth." "So," replied the mechanist, "fishes have the water in which yet beasts can swim by nature and men by art. He that can swim needs not despair to fly; to swim is to fly in a grosser fluid, and to fly is to swim in a subtler. We are only to proportion our power of resistance to the different density of the matter through which we are to pass. You will be necessarily upborne by the air

if you can renew any impulse upon it faster than the air can recede from the pressure."

"But the exercise of swimming," said the prince, "is very laborious; the strongest limbs are soon wearied.
5 I am afraid the act of flying will be yet more violent; and wings will be of no great use unless we can fly further than we can swim."

"The labor of rising from the ground," said the artist, "will be great, as we see it in the heavier domestic fowls; but as we mount higher the earth's attraction and the body's gravity will be gradually diminished, till we shall arrive at a region where the man will float in the air without any tendency to fall; no care will then be necessary but to move forwards, which the
15 gentlest impulse will effect. You, sir, whose curiosity is so extensive, will easily conceive with what pleasure a philosopher, furnished with wings and hovering in the sky, would see the earth and all its inhabitants rolling beneath him, and presenting to him successively
20 by its diurnal motion all the countries within the same parallel. How must it amuse the pendent spectator to see the moving scene of land and ocean, cities and deserts; to survey with equal security the marts of trade and the fields of battle, mountains infested by
25 barbarians, and fruitful regions gladdened by plenty and lulled by peace! How easily shall we then trace the Nile through all his passage; pass over to distant regions, and examine the face of nature from one extremity of the earth to the other!"

30 "All this," said the prince, "is much to be desired, but I am afraid that no man will be able to breathe in these regions of speculation and tranquillity. I have

been told that respiration is difficult upon lofty mountains, yet from these precipices, though so high as to produce great tenuity of the air, it is very easy to fall; and I suspect that from any height where life can be supported, there may be danger of too quick 5 descent."

"Nothing," replied the artist, "will ever be attempted, if all possible objections must be first overcome. If you will favor my project, I will try the first flight at my own hazard. I have considered the 10 structure of all volant animals, and find the folding continuity of the bat's wings most easily accommodated to the human form. Upon this model I shall begin my task to-morrow, and in a year expect to tower into the air beyond the malice or pursuit of 15 man. But I will work only on this condition, that the art shall not be divulged, and that you shall not require me to make wings for any but ourselves."

"Why," said Rasselas, "should you envy others so great an advantage? All skill ought to be exerted for 20 universal good; every man has owed much to others, and ought to repay the kindness that he has received."

"If men were all virtuous," returned the artist, "I should with great alacrity teach them all to fly. But what would be the security of the good, if the bad 25 could at pleasure invade them from the sky? Against an army sailing through the clouds neither walls, nor mountains, nor seas could afford any security. A flight of northern savages might hover in the wind, and light at once with irresistible violence upon the capital 30 of a fruitful region, that was rolling under them. Even this valley, the retreat of princes, the abode of

happiness, might be violated by the sudden descent of some of the naked nations that swarm on the coasts of the southern sea."

The prince promised secrecy, and waited for the performance, not wholly hopeless of success. He visited the work from time to time, observed its progress, and remarked the ingenious contrivances to facilitate motion and unite levity with strength. The artist was every day more certain that he should leave vultures and eagles behind him, and the contagion of his confidence seized upon the prince.

In a year the wings were finished; and on a morning appointed the maker appeared, furnished for flight, on a little promontory. He waved his pinions a while to gather air, then leaped from his stand, and in an instant dropped into the lake. His wings, which were of no use in the air, sustained him in the water, and the prince drew him to land half dead with terror and vexation.

20

CHAPTER VII.

THE PRINCE FINDS A MAN OF LEARNING.

THE prince was not much afflicted by this disaster, having suffered himself to hope for a happier event, only because he had no other means of escape in view. He still persisted in his design to leave the happy valley by the first opportunity.

His imagination was now at a stand; he had no prospect of entering into the world, and, notwithstanding all his endeavors to support himself, discontent by degrees preyed upon him, and he began again to lose

his thoughts in sadness, when the rainy season, which in these countries is periodical, made it inconvenient to wander in the woods.

The rain continued longer and with more violence than had been ever known; the clouds broke on the 5 surrounding mountains, and the torrents streamed into the plain on every side, till the cavern was too narrow to discharge the water. The lake overflowed its banks, and all the level of the valley was covered with the inundation. The eminence on which the palace 10 was built, and some other spots of rising ground, were all that the eye could now discover. The herds and flocks left the pastures, and both the wild beasts and the tame retreated to the mountains.

This inundation confined all the princes to domestic 15 amusements, and the attention of Rasselas was particularly seized by a poem which Imlac recited upon the various conditions of humanity. He commanded the poet to attend him in his apartment and recite his verses a second time; then entering into familiar talk, 20 he thought himself happy in having found a man who knew the world so well, and could so skilfully paint the scenes of life. He asked a thousand questions about things to which, though common to all other mortals, his confinement from childhood had kept him 25 a stranger. The poet pitied his ignorance, and loved his curiosity, and entertained him from day to day with novelty and instruction, so that the prince regretted the necessity of sleep, and longed till the morning should renew his pleasure. 30

As they were sitting together, the prince commanded Imlac to relate his history, and to tell by what acci-

dent he was forced, or by what motive induced, to close his life in the happy valley. As he was going to begin his narrative, Rasselas was called to a concert, and obliged to restrain his curiosity till the evening.

5

CHAPTER VIII.

THE HISTORY OF IMLAC.

THE close of the day is, in the regions of the torrid zone, the only season of diversion and entertainment, and it was therefore midnight before the music ceased
10 and the princesses retired. Rasselas then called for his companion, and required him to begin the story of his life.

"Sir," said Imlac, "my history will not be long; the life that is devoted to knowledge passes silently
15 away, and is very little diversified by events. To talk in public, to think in solitude, to read and to hear, to inquire and answer inquiries, is the business of a scholar. He wanders about the world without pomp or terror, and is neither known nor valued but by men
20 like himself.

"I was born in the kingdom of Goïama, at no great distance from the fountain of the Nile. My father was a wealthy merchant, who traded between the inland countries of Afric and the ports of the Red Sea.
25 He was honest, frugal, and diligent, but of mean sentiments and narrow comprehension; he desired only to be rich, and to conceal his riches, lest he should be spoiled by the governors of the province."

"Surely," said the prince, "my father must be

negligent of his charge, if any man in his dominions dares take that which belongs to another. Does he not know that kings are accountable for injustice permitted as well as done? If I were emperor, not the meanest of my subjects should be oppressed with 5 impunity. My blood boils when I am told that a merchant durst not enjoy his honest gain, for fear of losing by the rapacity of power. Name the governor who robbed the people, that I may declare his crimes to the emperor!" 10

"Sir," said Imlac, "your ardor is the natural effect of virtue animated by youth; the time will come when you will acquit your father, and perhaps hear with less impatience of the governor. Oppression is, in the Abyssinian dominions, neither frequent nor tolerated; 15 but no form of government has been yet discovered by which cruelty can be wholly prevented. Subordination supposes power on one part and subjection on the other; and if power be in the hands of men, it will sometimes be abused. The vigilance of the supreme 20 magistrate may do much, but much will still remain undone. He can never know all the crimes that are committed, and can seldom punish all that he knows."

"This," said the prince, "I do not understand; but I had rather hear thee than dispute. Continue 25 thy narration."

"My father," proceeded Imlac, "originally intended that I should have no other education than such as might qualify me for commerce; and discovering in me great strength of memory and quickness of 30 apprehension, often declared his hope that I should be some time the richest man in Abyssinia."

"Why," said the prince, "did thy father desire the increase of his wealth, when it was already greater than he durst discover or enjoy? I am unwilling to doubt thy veracity, yet inconsistencies cannot both be true."

5 "Inconsistencies," answered Imlac, "cannot both be right; but, imputed to man, they may both be true. Yet diversity is not inconsistency. My father might expect a time of greater security. However, some desire is necessary to keep life in motion, and he whose
10 real wants are supplied must admit those of fancy."

"This," said the prince, "I can in some measure conceive. I repent that I interrupted thee."

"With this hope," proceeded Imlac, "he sent me to school. But when I had once found the
15 delight of knowledge, and felt the pleasure of intelligence and the pride of invention, I began silently to despise riches, and determined to disappoint the purpose of my father, whose grossness of conception raised my pity. I was twenty years old before
20 his tenderness would expose me to the fatigue of travel, in which time I had been instructed, by successive masters, in all the literature of my native country. As every hour taught me something new, I lived in a continual course of gratifications; but as I advanced to-
25 wards manhood, I lost much of the reverence with which I had been used to look on my instructors, because when the lesson was ended I did not find them wiser or better than common men.

"At length my father resolved to initiate me in commerce; and, opening one of his subterranean treasures, counted out ten thousand pieces of gold. 'This, young man,' said he, 'is the stock with which you must

negotiate. I began with less than the fifth part, and you see how diligence and parsimony have increased it. This is your own, to waste or to improve. If you squander it by negligence or caprice, you must wait for my death before you will be rich; if in four years 5 you double your stock, we will thenceforward let subordination cease, and live together as friends and partners, for he shall always be equal with me who is equally skilled in the art of growing rich.'

"We laid our money upon camels, concealed in 10 bales of cheap goods, and travelled to the shore of the Red Sea. When I cast my eye on the expanse of waters, my heart bounded like that of a prisoner escaped. I felt an unextinguishable curiosity kindle in my mind, and resolved to snatch this opportunity 15 of seeing the manners of other nations, and of learning sciences unknown in Abyssinia.

"I remembered that my father had obliged me to the improvement of my stock not by a promise which I ought not to violate, but by a penalty which I was 20 at liberty to incur; and therefore determined to gratify my predominant desire, and, by drinking at the fountains of knowledge, to quench the thirst of curiosity.

"As I was supposed to trade without connection with my father, it was easy for me to become ac- 25 quainted with the master of a ship, and procure a passage to some other country. I had no motives of choice to regulate my voyage; it was sufficient for me that, wherever I wandered, I should see a country which I had not seen before. I therefore entered a 30 ship bound for Surat, having left a letter for my father declaring my intention."

CHAPTER IX.

THE HISTORY OF IMLAC CONTINUED.

“WHEN I first entered upon the world of waters, and lost sight of land, I looked round about me with pleasing terror, and thinking my soul enlarged by the boundless prospect, imagined that I could gaze round for ever without satiety; but in a short time I grew weary of looking on barren uniformity, where I could only see again what I had already seen. I then descended into the ship, and doubted for awhile whether all my future pleasures would not end, like this, in disgust and disappointment. ‘Yet surely,’ said I, ‘the ocean and the land are very different. The only variety of water is rest and motion; but the earth has mountains and valleys, deserts and cities; it is inhabited by men of different customs and contrary opinions; and I may hope to find variety in life, though I should miss it in nature.’”

“With this hope I quieted my mind, and amused myself during the voyage, sometimes by learning from the sailors the art of navigation, which I have never practised, and sometimes by forming schemes for my conduct in different situations, in not one of which I have been ever placed.

“I was almost weary of my naval amusements when we landed safely at Surat. I secured my money and, purchasing some commodities for show, joined myself to a caravan that was passing into the inland country. My companions, for some reason or other, conjecturing that I was rich, and, by my inquiries and admira-

tion, finding that I was ignorant, considered me as a novice whom they had a right to cheat, and who was to learn, at the usual expense, the art of fraud. They exposed me to the theft of servants and the exaction of officers, and saw me plundered upon false pretences, 5 without any advantage to themselves but that of rejoicing in the superiority of their own knowledge."

"Stop a moment," said the prince; "is there such depravity in man as that he should injure another without benefit to himself? I can easily conceive that all 10 are pleased with superiority; but your ignorance was merely accidental, which, being neither your crime nor your folly, could afford them no reason to applaud themselves; and the knowledge which they had, and which you wanted, they might as effectually have 15 shown by warning you as betraying you."

"Pride," said Imlac, "is seldom delicate; it will please itself with very mean advantages, and envy feels not its own happiness but when it may be compared with the misery of others. They were my 20 enemies because they thought me rich, and my oppressors because they delighted to find me weak."

"Proceed," said the prince; "I doubt not of the facts which you relate, but imagine that you impute them to mistaken motives." 25

"In this company," said Imlac, "I arrived at Agra, the capital of Indostan, the city in which the Great Mogul commonly resides. I applied myself to the language of the country, and in a few months was able to converse with the learned men, some of whom I 30 found morose and reserved, and others easy and communicative; some were unwilling to teach another what

they had with difficulty learned themselves, and some showed that the end of their studies was to gain the dignity of instructing.

“To the tutor of the young princes I recommended
5 myself so much that I was presented to the emperor as a man of uncommon knowledge. The emperor asked me many questions concerning my country and my travels, and though I cannot now recollect anything that he uttered above the power of a common man, he
10 dismissed me astonished at his wisdom and enamored of his goodness.

“My credit was now so high, that the merchants with whom I had travelled applied to me for recommendations to the ladies of the court. I was surprised at
15 their confidence of solicitation, and gently reproached them with their practices on the road. They heard me with cold indifference, and showed no tokens of shame or sorrow.

“They then urged their request with the offer of a
20 bribe; but what I would not do for kindness I would not do for money, and refused them, not because they had injured me, but because I would not enable them to injure others, for I knew they would have made use of my credit to cheat those who should buy their wares.

25 “Having resided at Agra till there was no more to be learned, I travelled into Persia, where I saw many remains of ancient magnificence and observed many new accommodations of life. The Persians are a nation eminently social, and their assemblies afforded
30 me daily opportunities of remarking characters and manners, and of tracing human nature through all its variations.

"From Persia I passed into Arabia, where I saw a nation at once pastoral and warlike, who live without any settled habitation; whose only wealth is their flocks and herds, and who have yet carried on through all ages an hereditary war with all mankind, though they 5 neither covet nor envy their possessions."

CHAPTER X.

IMLAC'S HISTORY CONTINUED. A DISSERTATION UPON POETRY.

"WHEREVER I went I found that poetry was con- 10 sidered as the highest learning, and regarded with a veneration somewhat approaching to that which man would pay to the angelic nature. And it yet fills me with wonder that, in almost all countries, the most ancient poets are considered as the best; whether it be 15 that every other kind of knowledge is an acquisition gradually attained, and poetry is a gift conferred at once; or that the first poetry of every nation surprised them as a novelty, and retained the credit by consent which it received by accident at first; or whether the 20 province of poetry is to describe nature and passion, which are always the same, and the first writers took possession of the most striking objects for description and the most probable occurrences for fiction, and left nothing to those that followed them, but transcription 25 of the same events and new combinations of the same images. Whatever be the reason, it is commonly observed that the early writers are in possession of nature, and their followers of art; that the first excel

in strength and invention, and the latter in elegance and refinement.

“I was desirous to add my name to this illustrious fraternity. I read all the poets of Persia and Arabia,
5 and was able to repeat by memory the volumes that are suspended in the mosque of Mecca. But I soon found that no man was ever great by imitation. My desire of excellence impelled me to transfer my attention to nature and to life. Nature was to be my sub-
10 ject, and men to be my auditors. I could never describe what I had not seen; I could not hope to move those with delight or terror, whose interests and opinions I did not understand.

“Being now resolved to be a poet, I saw everything
15 with a new purpose. My sphere of attention was suddenly magnified; no kind of knowledge was to be overlooked. I ranged mountains and deserts for images and resemblances, and pictured upon my mind every tree of the forest and flower of the valley. I
20 observed with equal care the crags of the rock and the pinnacles of the palace. Sometimes I wandered along the mazes of the rivulet, and sometimes watched the changes of the summer clouds. To a poet nothing can be useless. Whatever is beautiful and whatever
25 is dreadful must be familiar to his imagination; he ~~must be conversant with all that is awfully vast or elegantly little.~~ The plants of the garden, the animals of the wood, the minerals of the earth, and meteors of the sky, must all concur to store his mind with inex-
30 haustible variety; for every idea is useful for the enforcement or decoration of moral or religious truth, and he who knows most will have most power of diversify-

ing his scenes, and of gratifying his reader with remote allusions and unexpected instruction.

"All the appearances of nature I was therefore careful to study, and every country which I have surveyed has contributed something to my poetical powers." 5

"In so wide a survey," said the prince, "you must surely have left much unobserved. I have lived till now within the circuit of these mountains, and yet cannot walk abroad without the sight of something which I had never beheld before, or never heeded." 10

"The business of a poet," said Imlac, "is to examine not the individual, but the species, to remark general properties and large appearances. He does not number the streaks of the tulip, or describe the different shades in the verdure of the forest. He is 15 to exhibit in his portraits of nature such prominent and striking features as recall the original to every mind, and must neglect the minuter discriminations, which one may have remarked and another have neglected, for those characteristics which are alike 20 obvious to vigilance and carelessness.

"But the knowledge of nature is only half the task of a poet; he must be acquainted likewise with all the modes of life. His character requires that he estimate the happiness and misery of every condition, observe 25 the power of all the passions in all their combinations, and trace the changes of the human mind, as they are modified by various institutions and accidental influences of climate or custom, from the sprightliness of infancy to the despondence of decrepitude. He 30 must divest himself of the prejudices of his age or country; he must consider right and wrong in their

abstracted and invariable state; he must disregard present laws and opinions, and rise to general and transcendental truths, which will always be the same. He must, therefore, content himself with the slow progress of his name, condemn the applause of his own time, and commit his claims to the justice of posterity. He must write as the interpreter of nature and the legislator of mankind, and consider himself as presiding over the thoughts and manners of successive generations, as a being superior to time and place. His labor is not yet at an end; he must know many languages and many sciences, and, that his style may be worthy of his thoughts, must by incessant practice familiarize to himself every delicacy of speech and grace of harmony."

CHAPTER XI.

IMLAC'S NARRATIVE CONTINUED. A HINT ON PILGRIMAGE.

IMLAC now felt the enthusiastic fit, and was proceeding to aggrandize his own profession, when the prince cried out: "Enough! thou hast convinced me that no human being can ever be a poet. Proceed now with thy narration."

"To be a poet," said Imlac, "is indeed very difficult." "So difficult," returned the prince, "that I will at present hear no more of his labors. Tell me whither you went when you had seen Persia."

"From Persia," said the poet, "I travelled through Syria, and for three years resided in Palestine, where

I conversed with great numbers of the northern and western nations of Europe, the nations which are now in possession of all power and all knowledge, whose armies are irresistible, and whose fleets command the remotest parts of the globe. When I compared these men with the natives of our own kingdom and those that surround us, they appeared almost another order of beings. In their countries it is difficult to wish for anything that may not be obtained; a thousand arts, of which we never heard, are continually laboring for their convenience and pleasure, and whatever their own climate has denied them is supplied by their commerce."

"By what means," said the prince, "are the Europeans thus powerful? or why, since they can so easily visit Asia and Africa for trade or conquest, cannot the Asiatics and Africans invade their coasts, plant colonies in their ports, and give laws to their natural princes? The same wind that carries them back would bring us thither."

"They are more powerful, sir, than we," answered Imlac, "because they are wiser; knowledge will always predominate over ignorance, as man governs the other animals. But why their knowledge is more than ours, I know not what reason can be given but the unsearchable will of the Supreme Being."

"When," said the prince with a sigh, "shall I be able to visit Palestine, and mingle with this mighty confluence of nations? Till that happy moment shall arrive, let me fill up the time with such representations as thou canst give me. I am not ignorant of the motive that assembles such numbers in that place, and cannot but

consider it as the centre of wisdom and piety, to which the best and wisest men of every land must be continually resorting."

"There are some nations," said Imlac, "that send
5 few visitants to Palestine; for many numerous and learned sects in Europe concur to censure pilgrimage as superstitious, or deride it as ridiculous."

"You know," said the prince, "how little my life has made me acquainted with diversity of opinions. It
10 will be too long to hear the arguments on both sides; you, that have considered them, tell me the result."

"Pilgrimage," said Imlac, "like many other acts of piety, may be reasonable or superstitious, according to the principles upon which it is performed. Long
15 journeys in search of truth are not commanded.

Truth, such as is necessary to the regulation of life, is always found where it is honestly sought. Change of place is no natural cause of the increase of piety, for it inevitably produces dissipation of mind. Yet,
20 since men go every day to view the places where great actions have been performed, and return with stronger impressions of the event, curiosity of the same kind may naturally dispose us to view that country whence our religion had its beginning; and I believe no man
25 surveys those awful scenes without some confirmation of holy resolutions. That the Supreme Being may be more easily propitiated in one place than in another, is the dream of idle superstition, but that some place may operate upon our own minds in an uncommon
30 manner, is an opinion which hourly experience will justify. He who supposes that his vices may be more successfully combated in Palestine, will perhaps find

himself mistaken, yet he may go thither without folly; he who thinks they will be more freely pardoned, dishonors at once his reason and religion."

"These," said the prince, "are European distinctions. I will consider them another time. What have you found to be the effect of knowledge? Are those nations happier than we?"

"There is so much infelicity," said the poet, "in the world, that scarce any man has leisure from his own distresses to estimate the comparative happiness of others. Knowledge is certainly one of the means of pleasure, as is confessed by the natural desire which every mind feels of increasing its ideas. Ignorance is mere privation, by which nothing can be produced; it is a vacuity in which the soul sits motionless and torpid for want of attraction, and, without knowing why, we always rejoice when we learn, and grieve when we forget. I am therefore inclined to conclude, that if nothing counteracts the natural consequence of learning, we grow more happy as our minds take a wider range.

"In enumerating the particular comforts of life, we shall find many advantages on the side of the Europeans. They cure wounds and diseases with which we languish and perish. We suffer inclemencies of weather which they can obviate. They have engines for the despatch of many laborious works, which we must perform by manual industry. There is such communication between distant places, that one friend can hardly be said to be absent from another. Their policy removes all public inconveniences; they have roads cut through their mountains, and bridges laid

upon their rivers. And, if we descend to the privacies of life, their habitations are more commodious and their possessions are more secure."

"They are surely happy," said the prince, "who
5 have all these conveniences, of which I envy none so much as the facility with which separated friends interchange their thoughts."

"The Europeans," answered Imlac, "are less unhappy than we, but they are not happy. Human life
10 is everywhere a state in which much is to be endured, and little to be enjoyed."

CHAPTER XII.

THE STORY OF IMLAC CONTINUED.

"I AM not yet willing," said the prince, "to suppose that happiness is so parsimoniously distributed to
15 mortals; nor can I believe but that, if I had the choice of life, I should be able to fill every day with pleasure. I would injure no man and should provoke no resentment; I would relieve every distress and should enjoy
20 the benedictions of gratitude. I would choose my friends among the wise and my wife among the virtuous, and therefore should be in no danger from treachery or unkindness. My children should by my care be learned and pious, and would repay to my age what their
25 childhood had received. What would dare to molest him who might call on every side to thousands enriched by his bounty or assisted by his power? And why should not life glide quietly away in the soft reciprocation of protection and reverence? All this may be

done without the help of European refinements, which appear by their effects to be rather specious than useful. Let us leave them and pursue our journey."

"From Palestine," said Imlac, "I passed through 5 many regions of Asia; in the more civilized kingdoms as a trader, and among the barbarians of the mountains as a pilgrim. At last I began to long for my native country, that I might repose after my travels and fatigues in the places where I had spent my earli-10 est years, and gladden my old companions with the recital of my adventures. Often did I figure to myself those with whom I had sported away the gay hours of dawning life, sitting round me in its evening, wondering at my tales and listening to my counsels. 15

"When this thought had taken possession of my mind, I considered every moment as wasted which did not bring me nearer to Abyssinia. I hastened into Egypt, and, notwithstanding my impatience, was detained ten months in the contemplation of its ancient 20 magnificence, and in inquiries after the remains of its ancient learning. I found in Cairo a mixture of all nations, some brought thither by the love of knowledge, some by the hope of gain, and many by the desire of living after their own manner without observa-25 tion, and of lying hid in the obscurity of multitudes; for, in a city populous as Cairo, it is possible to obtain at the same time the gratifications of society and the secrecy of solitude.

"From Cairo I travelled to Suez, and embarked 30 on the Red Sea, passing along the coast till I arrived at the port from which I had departed twenty years

before. Here I joined myself to a caravan, and re-entered my native country.

"I now expected the caresses of my kinsmen and the congratulations of my friends, and was not without hope that my father, whatever value he had set upon riches, would own with gladness and pride a son who was able to add to the felicity and honor of the nation. But I was soon convinced that my thoughts were vain. My father had been dead fourteen years, 10 having divided his wealth among my brothers, who were removed to some other provinces. Of my companions, the greater part was in the grave; of the rest, some could with difficulty remember me, and some considered me as one corrupted by foreign manners.

15 "A man used to vicissitudes is not easily dejected. I forgot, after a time, my disappointment, and endeavored to recommend myself to the nobles of the kingdom; they admitted me to their tables, heard my story, and dismissed me. I opened a school, and was 20 prohibited to teach. I then resolved to sit down in the quiet of domestic life, and addressed a lady that was fond of my conversation, but rejected my suit because my father was a merchant.

"Wearied at last with solicitation and repulses, I 25 resolved to hide myself forever from the world, and depend no longer on the opinion or caprice of others. I waited for the time when the gate of the *happy valley* should open, that I might bid farewell to hope and fear. The day came; my performance was distinguished with favor, and I resigned myself with joy to 30 perpetual confinement."

"Hast thou here found happiness at last?" said

Rasselas. "Tell me, without reserve; art thou content with thy condition, or dost thou wish to be again wandering and inquiring? All the inhabitants of this valley celebrate their lot, and at the annual visit of the emperor invite others to partake of their felicity." 5

"Great prince," said Imlac, "I shall speak the truth; I know not one of all your attendants who does not lament the hour when he entered this retreat. I am less unhappy than the rest, because I have a mind replete with images which I can vary and com- 10 bine at pleasure. I can amuse my solitude by the renovation of the knowledge which begins to fade from my memory, and with the recollection of the accidents of my past life. Yet all this ends in the sorrowful consideration that my acquirements are now useless, 15 and that none of my pleasures can be again enjoyed. The rest, whose minds have no impression but of the present moment, are either corroded by malignant passions or sit stupid in the gloom of perpetual vacancy." 20

"What passions can infest those," said the prince, "who have no rivals? We are in a place where impotence precludes malice, and where all envy is repressed by community of enjoyments."

"There may be community," said Imlac, "of ma- 25 terial possessions, but there can never be community of love or of esteem. It must happen that one will please more than another; he that knows himself despised will always be envious, and still more envious and malevolent, if he is condemned to live in the 30 presence of those who despise him. The invitations by which they allure others to a state which they feel

to be wretched, proceed from the natural malignity of hopeless misery. They are weary of themselves and of each other, and expect to find relief in new companions. They envy the liberty which their folly
5 has forfeited, and would gladly see all mankind imprisoned like themselves.

"From this crime, however, I am wholly free. No man can say that he is wretched by my persuasion. I look with pity on the crowds who are annually solicit-
10 ing admission to captivity, and wish that it were lawful for me to warn them of their danger."

"My dear Imlac," said the prince, "I will open to thee my whole heart, that I have long meditated an escape from the happy valley. I have examined the
15 mountains on every side, but find myself insuperably barred. Teach me the way to break my prison; thou shalt be the companion of my flight, the guide of my rambles, the partner of my fortune, and my sole director in the *choice of life*."

20 "Sir," answered the poet, "your escape will be difficult, and perhaps you may soon repent your curiosity. The world, which you figure to yourself smooth and quiet as the lake in the valley, you will find a
25 sea foaming with tempests and boiling with whirlpools; you will be sometimes overwhelmed by the waves of violence, and sometimes dashed against the rocks of treachery. Amidst wrongs and frauds, competitions and anxieties, you will wish a thousand times for these seats of quiet, and willingly quit hope to be free from
30 fear."

"Do not seek to deter me from my purpose," said the prince. "I am impatient to see what thou hast

seen; and since thou art thyself weary of the valley, it is evident that thy former state was better than this. Whatever be the consequence of my experiment, I am resolved to judge with mine own eyes of the various conditions of men, and then to make deliberately my *choice of life*.” 5

“I am afraid,” said Imlac, “you are hindered by stronger restraints than my persuasions; yet, if your determination is fixed, I do not counsel you to despair. Few things are impossible to diligence and skill.” 10

CHAPTER XIII.

RASSELAS DISCOVERS THE MEANS OF ESCAPE.

THE prince now dismissed his favorite to rest, but the narrative of wonders and novelties filled his mind with perturbation. He revolved all that he had heard, 15 and prepared innumerable questions for the morning.

Much of his uneasiness was now removed. He had a friend to whom he could impart his thoughts, and whose experience could assist him in his designs. His heart was no longer condemned to swell with silent 20 vexation. He thought that even the *happy valley* might be endured with such a companion, and that, if they could range the world together, he should have nothing further to desire.

In a few days the water was discharged, and the 25 ground dried. The prince and Imlac then walked out together, to converse without the notice of the rest. The prince, whose thoughts were always on the wing, as he passed by the gate said, with a countenance of

sorrow, "Why art thou so strong, and why is man so weak?"

"Man is not weak," answered his companion; "knowledge is more than equivalent to force. The master of mechanics laughs at strength. I can burst the gate, but cannot do it secretly. Some other expedient must be tried."

As they were walking on the side of the mountain they observed that the conies, which the rain had driven from their burrows, had taken shelter among the bushes, and formed holes behind them tending upwards in an oblique line. "It has been the opinion of antiquity," said Imlac, "that human reason borrowed many arts from the instinct of animals; let us, therefore, not think ourselves degraded by learning from the cony. We may escape by piercing the mountain in the same direction. We will begin where the summit hangs over the middle part, and labor upward till we shall issue out beyond the prominence."

The eyes of the prince, when he heard this proposal, sparkled with joy. The execution was easy and the success certain.

No time was now lost. They hastened early in the morning to choose a place proper for their mine. They clambered with great fatigue among crags and brambles, and returned without having discovered any part that favored their design. The second and the third day were spent in the same manner, and with the same frustration; but on the fourth, they found a small cavern concealed by a thicket, where they resolved to make their experiment.

Imlac procured instruments proper to hew stone and remove earth, and they fell to their work on the next day with more eagerness than vigor. They were presently exhausted by their efforts, and sat down to pant upon the grass. The prince, for a moment appeared to be discouraged. "Sir," said his companion, "practice will enable us to continue our labor for a longer time. Mark, however, how far we have advanced, and you will find that our toil will some time have an end. Great works are performed not by strength, but perseverance; yonder palace was raised by single stones, yet you see its height and spaciousness. He that shall walk with vigor three hours a day, will pass in seven years a space equal to the circumference of the globe." 15

They returned to their labor day after day, and in a short time found a fissure in the rock, which enabled them to pass far with very little obstruction. This Rasselas considered as a good omen. "Do not disturb your mind," said Imlac, "with other hopes or fears than reason may suggest; if you are pleased with prognostics of good, you will be terrified likewise with tokens of evil, and your whole life will be a prey to superstition. Whatever facilitates our work is more than an omen, it is a cause of success. This is one of those pleasing surprises which often happen to active resolution. Many things difficult to design prove easy to performance." 25

CHAPTER XIV.

RASSELAS AND IMLAC RECEIVE AN UNEXPECTED VISIT.

THEY had now wrought their way to the middle,
 5 and solaced their labor with the approach of liberty,
 when the prince, coming down to refresh himself with
 air, found his sister Nekayah standing before the
 mouth of the cavity. He started, and stood confused,
 afraid to tell his design, and yet hopeless to conceal
 10 it. A few moments determined him to repose on her
 fidelity, and secure her secrecy by a declaration with-
 out reserve.

"Do not imagine," said the princess, "that I came
 hither as a spy. I had often observed from my win-
 15 dow, that you and Imlac directed your walk every day
 towards the same point, but I did not suppose you had
 any better reason for the preference than a cooler
 shade or more fragrant bank, nor followed you with
 any other design than to partake of your conversation.
 20 Since, then, not suspicion, but fondness has detected
 you, let me not lose the advantage of my discovery.
 I am equally weary of confinement with yourself, and
 not less desirous of knowing what is done or suffered
 in the world. Permit me to fly with you from this
 25 tasteless tranquillity, which will yet grow more loath-
 some when you have left me. You may deny me to
 accompany you, but cannot hinder me from follow-
 ing."

The prince, who loved Nekayah above his other
 30 sisters, had no inclination to refuse her request, and

grieved that he had lost an opportunity of showing his confidence by a voluntary communication. It was therefore agreed that she should leave the valley with them; and that in the meantime she should watch, lest any other straggler should, by chance or curiosity, follow them to the mountain. 5

At length their labor was at an end. They saw light beyond the prominence, and, issuing to the top of the mountain, beheld the Nile, yet a narrow current, wandering beneath them. 10

The prince looked round with rapture, anticipated all the pleasures of travel, and in thought was already transported beyond his father's dominions. Imlac, though very joyful at his escape, had less expectation of pleasure in the world, which he had before tried and 15 of which he had been weary.

Rasselas was so much delighted with a wider horizon that he could not soon be persuaded to return into the valley. He informed his sister that the way was open, and that nothing now remained but to prepare for their departure. 20

CHAPTER XV.

THE PRINCE AND PRINCESS LEAVE THE VALLEY, AND SEE MANY WONDERS.

THE prince and princess had jewels sufficient to 25 make them rich whenever they came into a place of commerce, which, by Imlac's direction, they hid in their clothes, and on the night of the next full moon all left the valley. The princess was followed only

by a single favorite, who did not know whither she was going.

They clambered through the cavity, and began to go down on the other side. The princess and her
5 maid turned their eyes towards every part, and seeing nothing to bound their prospect, considered themselves as in danger of being lost in a dreary vacuity. They stopped and trembled. "I am almost afraid," said the princess, "to begin a journey of which I cannot
10 perceive an end, and to venture into this immense plain, where I may be approached on every side by men whom I never saw." The prince felt nearly the same emotions, though he thought it more manly to conceal them.

15 Imlac smiled at their terrors, and encouraged them to proceed; but the princess continued irresolute, till she had been imperceptibly drawn forward too far to return.

In the morning they found some shepherds in the
20 field, who set milk and fruits before them. The princess wondered that she did not see a palace ready for her reception, and a table spread with delicacies; but being faint and hungry, she drank the milk and eat the fruits, and thought them of a higher flavor than the
25 products of the valley.

They travelled forward by easy journeys, being all unaccustomed to toil or difficulty, and knowing that, though they might be missed, they could not be pursued. In a few days they came into a more populous
30 region, where Imlac was diverted with the admiration which his companions expressed at the diversity of manners, stations, and employments.

Their dress was such as might not bring upon them the suspicion of having anything to conceal; yet the prince, wherever he came, expected to be obeyed, and the princess was frightened because those that came into her presence did not prostrate themselves before her. 5 Imlac was forced to observe them with great vigilance, lest they should betray their rank by their unusual behavior, and detained them several weeks in the first village to accustom them to the sight of common mortals. 10

By degrees the royal wanderers were taught to understand that they had for a time laid aside their dignity, and were to expect only such regard as liberality and courtesy could procure. And Imlac, having by many admonitions prepared them to endure the 15 tumults of a port, and the ruggedness of the commercial race, brought them down to the sea-coast.

The prince and his sister, to whom everything was new, were gratified equally at all places, and therefore remained for some months at the port without any 20 inclination to pass further. Imlac was content with their stay, because he did not think it safe to expose them, unpractised in the world, to the hazards of a foreign country.

At last he began to fear lest they should be dis- 25 covered, and proposed to fix a day for their departure. They had no pretensions to judge for themselves, and referred the whole scheme to his direction. He therefore took passage in a ship to Suez, and, when the time came, with great difficulty prevailed on the princess to 30 enter the vessel. They had a quick and prosperous voyage, and from Suez travelled by land to Cairo.

CHAPTER XVI.

THEY ENTER CAIRO, AND FIND EVERY MAN HAPPY.

As they approached the city, which filled the strangers with astonishment, "This," said Imlac to
5 the prince, "is the place where travellers and merchants assemble from all the corners of the earth. You will here find men of every character and every occupation. Commerce is here honorable. I will act
10 as a merchant, and you shall live as strangers who have no other end of travel than curiosity. It will soon be observed that we are rich. Our reputation will procure us access to all whom we shall desire to know; you will see all the conditions of humanity, and enable yourself at leisure to make your *choice of*
15 *life*."

They now entered the town, stunned by the noise and offended by the crowds. Instruction had not yet so prevailed over habit but that they wondered to see themselves pass undistinguished along the streets, and
20 met by the lowest of the people without reverence or notice. The princess could not at first bear the thought of being levelled with the vulgar, and for some days continued in her chamber, where she was served by her favorite, as in the palace of the valley.
25 Imlac, who understood traffic, sold part of the jewels the next day, and hired a house, which he adorned with such magnificence that he was immediately considered as a merchant of great wealth. His politeness attracted many acquaintance, and his generosity
30 made him courted by many dependents. His

table was crowded by men of every nation, who all admired his knowledge, and solicited his favor. His companions, not being able to mix in the conversation, could make no discovery of their ignorance or surprise, and were gradually initiated in the world as they gained knowledge of the language. 5

The prince had, by frequent lectures, been taught the use and nature of money; but the ladies could not for a long time comprehend what the merchants did with small pieces of gold and silver, or why things of so little use should be received as equivalent to the necessities of life.

They studied the language two years, while Imlac was preparing to set before them the various ranks and conditions of mankind. He grew acquainted with all who had anything uncommon in their fortune or conduct. He frequented the voluptuous and the frugal, the idle and the busy, the merchants and the men of learning. 15

The prince being now able to converse with fluency, and having learned the caution necessary to be observed in his intercourse with strangers, began to accompany Imlac to places of resort, and to enter into all assemblies, that he might make his *choice of life*. 25

For some time he thought choice needless, because all appeared to him equally happy. Wherever he went he met gayety and kindness, and heard the song of joy or the laugh of carelessness. He began to believe that the world overflowed with universal plenty, and that nothing was withheld either from want or merit; that every hand showered liberality and every heart

melted with benevolence: "And who then," says he, "will be suffered to be wretched?"

Imlac permitted the pleasing delusion, and was unwilling to crush the hope of inexperience, till one
 5 day, having sat awhile silent, "I know not," said the prince, "what can be the reason that I am more unhappy than any of our friends. I see them perpetually and unalterably cheerful, but feel my own mind restless and uneasy. I am unsatisfied with those
 10 pleasures which I seem most to court. I live in the crowds of jollity, not so much to enjoy company as to shun myself, and am only loud and merry to conceal my sadness."

"Every man," said Imlac, "may, by examining his
 15 own mind, guess what passes in the minds of others.

When you feel that your own gayety is counterfeit, it may justly lead you to suspect that of your companions not to be sincere. Envy is commonly reciprocal. We are long before we are convinced
 20 that happiness is never to be found, and each believes it possessed by others, to keep alive the hope of obtaining it for himself. In the assembly where you passed the last night, there appeared such sprightliness of air, and volatility of fancy, as might have
 25 suited beings of an higher order, formed to inhabit serener regions inaccessible to care or sorrow; yet, believe me, prince, there was not one who did not dread the moment when solitude should deliver him to the tyranny of reflection."

30 "This," said the prince, "may be true of others since it is true of me; yet, whatever be the general infelicity of man, one condition is more happy than

another, and wisdom surely directs us to take the least evil in the *choice of life*."

"The causes of good and evil," answered Imlac, "are so various and uncertain, so often entangled with each other, so diversified by various relations, and so much subject to accidents which cannot be foreseen, that he who would fix his condition upon incontestable reasons of preference, must live and die inquiring and deliberating."

"But, surely," said Rasselas, "the wise men, to whom we listen with reverence and wonder, chose that mode of life for themselves which they thought most likely to make them happy."

"Very few," said the poet, "live by choice. Every man is placed in his present condition by causes which acted without his foresight, and with which he did not always willingly co-operate; and therefore you will rarely meet one who does not think the lot of his neighbor better than his own."

"I am pleased to think," said the prince, "that my birth has given me at least one advantage over others, by enabling me to determine for myself. I have here the world before me. I will review it at leisure; surely happiness is somewhere to be found."

CHAPTER XVII.

THE PRINCE ASSOCIATES WITH YOUNG MEN OF
SPIRIT AND GAYETY.

RASSELAS rose next day, and resolved to begin his
5 experiments upon life. "Youth," cried he, "is the
time of gladness; I will join myself to the young men
whose only business is to gratify their desires, and
whose time is all spent in a succession of enjoy-
ments."

10 To such societies he was readily admitted, but a
few days brought him back weary and disgusted.
Their mirth was without images, their laughter with-
out motive; their pleasures were gross and sensual, in
which the mind had no part; their conduct was at
15 once wild and mean. They laughed at order and at
law, but the frown of power dejected and the eye of
wisdom abashed them.

The prince soon concluded that he should never
be happy in a course of life of which he was ashamed.
20 He thought it unsuitable to a reasonable being to act
without a plan, and to be sad or cheerful only by
chance. "Happiness," said he, "must be something
solid and permanent, without fear and without uncer-
tainty."

25 But his young companions had gained so much of
his regard by their frankness and courtesy, that he
could not leave them without warning and remon-
strance. "My friends," said he, "I have seriously
considered our manners and our prospects, and find
30 that we have mistaken our own interest. The first

ars of man must make provision for the last. He
 at never thinks, never can be wise. Perpetual
 eivity must end in ignorance; and intemperance,
 though it may fire the spirits for an hour, will make
 life short or miserable. Let us consider that youth is 5
 of no long duration, and that in maturer age, when the
 enchantments of fancy shall cease and phantoms of
 delight dance no more about us, we shall have no
 comforts but the esteem of wise men and the means of
 doing good. Let us therefore stop while to stop is in 10
 our power. Let us live as men who are some time to
 grow old, and to whom it will be the most dreadful of
 all evils not to count their past years but by follies,
 and to be reminded of their former luxuriance of health
 only by the maladies which riot has produced." 15

They stared awhile in silence one upon another, and
 at last drove him away by a general chorus of con-
 tinued laughter.

The consciousness that his sentiments were just and
 his intentions kind, was scarcely sufficient to support 20
 him against the horror of derision. But he recovered
 his tranquillity and pursued his search.

CHAPTER XVIII.

THE PRINCE FINDS A WISE AND HAPPY MAN.

As he was one day walking in the street, he saw a 25
 spacious building which all were, by the open doors,
 invited to enter. He followed the stream of people,
 and found it a hall or school of declamation, in which
 professors read lectures to their auditory. He fixed

his eye upon a sage raised above the rest, who discoursed with great energy on the government of the passions. His look was venerable, his action graceful, his pronounciation clear, and his diction elegant. He
 5 showed with great strength of sentiment and variety of illustration, that human nature is degraded and debased when the lower faculties predominate over the higher; that when fancy, the parent of passion, usurps the dominion of the mind, nothing ensues but the
 10 natural effect of unlawful government, perturbation, and confusion; that she betrays the fortresses of the intellect to rebels, and excites her children to sedition against reason, their lawful sovereign. He compared reason to the sun, of which the light is constant, uni-
 15 form, and lasting; and fancy to a meteor, of bright but transitory lustre, irregular in its motion and delusive in its direction.

He then communicated the various precepts given from time to time for the conquest of passion, and
 20 displayed the happiness of those who had obtained the important victory, after which man is no longer the slave of fear nor the fool of hope; is no more emaciated by envy, inflamed by anger, emasculated by tenderness, or depressed by grief, but walks on calmly
 25 through the tumults or the privacies of life, as the sun pursues alike his course through the calm or the stormy sky.

He enumerated many examples of heroes immovable by pain or pleasure, who looked with indifference
 30 on those modes or accidents to which the vulgar give the names of good and evil. He exhorted his hearers to lay aside their prejudices, and arm themselves

against the shafts of malice or misfortune, by invulnerable patience; concluding that this state only was happiness, and that this happiness was in everyone's power.

Rasselas listened to him with the veneration due to 5 the instructions of a superior being, and waiting for him at the door, humbly implored the liberty of visiting so great a master of true wisdom. The lecturer hesitated a moment, when Rasselas put a purse of gold into his hand, which he received with a mixture of joy 10 and wonder.

"I have found," said the prince at his return to Imlac, "a man who can teach all that is necessary to be known; who, from the unshaken throne of rational fortitude, looks down on the scenes of life changing 15 beneath him. He speaks, and attention watches his lips. He reasons, and conviction closes his periods. This man shall be my future guide; I will learn his doctrines and imitate his life."

"Be not too hasty," said Imlac, "to trust or to 20 admire the teachers of morality: they discourse like angels, but they live like men."

Rasselas, who could not conceive how any man could reason so forcibly without feeling the cogency of his own arguments, paid his visit in a few days, and 25 was denied admission. He had now learned the power of money, and made his way by a piece of gold to the inner apartment, where he found the philosopher in a room half darkened, with his eyes misty and his face pale. "Sir," said he, "you are come at 30 a time when all human friendship is useless; what I suffer cannot be remedied, what I have lost cannot be

supplied. My daughter, my only daughter, from whose tenderness I expected all the comforts of my age, died last night of a fever. My views, my purposes, my hopes are at an end; I am now a lonely
5 being, disunited from society."

"Sir," said the prince, "mortality is an event by which a wise man can never be surprised; we know that death is always near, and it should therefore always be expected." "Young man," answered the
10 philosopher, "you speak like one that has never felt the pangs of separation." "Have you then forgot the precepts," said Rasselas, "which you so powerfully enforced? Has wisdom no strength to arm the heart against calamity? Consider that external things are
15 naturally variable, but truth and reason are always the same." "What comfort," said the mourner, "can truth and reason afford me? Of what effect are they now, but to tell me that my daughter will not be restored?"

20 The prince, whose humanity would not suffer him to insult misery with reproof, went away, convinced of the emptiness of rhetorical sound, and the inefficacy of polished periods and studied sentences.

CHAPTER XIX.

25

A GLIMPSE OF PASTORAL LIFE.

HE was still eager upon the same inquiry; and, having heard of a hermit that lived near the lowest cataract of the Nile, and filled the whole country with the fame of his sanctity, resolved to visit his retreat

and enquire whether that felicity which public life could not afford was to be found in solitude, and whether a man whose age and virtue made him venerable, could teach any peculiar art of shunning evils or enduring them.

Imlac and the princess agreed to accompany him, and after the necessary preparations, they began their journey. Their way lay through fields, where shepherds tended their flocks and the lambs were playing upon the pasture. "This," said the poet, "is the life 5 which has been often celebrated for its innocence and quiet; let us pass the heat of the day among the shepherds' tents, and know whether all our searches are not to terminate in pastoral simplicity."

The proposal pleased them, and they induced the 15 shepherds, by small presents and familiar questions, to tell their opinion of their own state. They were so rude and ignorant, so little able to compare the good with the evil of the occupation, and so indistinct in their narratives and descriptions, that very 20 little could be learned from them. But it was evident that their hearts were cankered with discontent; that they considered themselves as condemned to labor for the luxury of the rich, and looked up with stupid malevolence toward those that were placed above them. 25

The princess pronounced with vehemence, that she would never suffer these envious savages to be her companions, and that she should not soon be desirous of seeing any more specimens of rustic happiness; but could not believe that all the accounts of primeval 30 pleasures were fabulous, and was yet in doubt whether life had anything that could be justly preferred to the

placid gratifications of fields and woods. She hoped that the time would come when, with a few virtuous and elegant companions, she should gather flowers planted by her own hand, fondle the lambs of her own
 5 ewe, and listen without care, among brooks and breezes, to one of her maidens reading in the shade.

CHAPTER XX.

THE DANGER OF PROSPERITY.

10 ON the next day they continued their journey till the heat compelled them to look round for shelter. At a small distance they saw a thick wood, which they no sooner entered than they perceived that they were approaching the habitations of men. The shrubs were
 15 diligently cut away to open walks where the shades were darkest; the boughs of opposite trees were artificially interwoven; seats of flowery turf were raised in vacant spaces, and a rivulet that wantoned along the side of a winding path had its banks sometimes
 20 opened into small basins, and its stream sometimes obstructed by little mounds of stone heaped together to increase its murmurs.

They passed slowly through the wood, delighted with such unexpected accommodations, and enter-
 25 tained each other with conjecturing what, or who he could be that, in those rude and unfrequented regions, had leisure and art for such harmless luxury.

As they advanced they heard the sound of music, and saw youths and virgins dancing in the grove; and
 30 going still further, beheld a stately palace built upon a

hill surrounded with woods. The laws of eastern hospitality allowed them to enter, and the master welcomed them like a man liberal and wealthy.

He was skilful enough in appearances soon to discern that they were no common guests, and spread his table with magnificence. The eloquence of Imlac caught his attention, and the lofty courtesy of the princess excited his respect. When they offered to depart, he entreated their stay, and was the next day still more unwilling to dismiss them than before. They were easily persuaded to stop, and civility grew up in time to freedom and confidence.

The prince now saw all the domestics cheerful and all the face of nature smiling round the place, and could not forbear to hope that he should find here what he was seeking; but when he was congratulating the master upon his possessions, he answered with a sigh, "My condition has indeed the appearance of happiness, but appearances are delusive. My prosperity puts my life in danger; the Bassa of Egypt is my enemy, incensed only by my wealth and popularity. I have been hitherto protected against him by the princes of the country; but as the favor of the great is uncertain, I know not how soon my defenders may be persuaded to share the plunder with the Bassa. I have sent my treasures into a distant country, and upon the first alarm am prepared to follow them. Then will my enemies riot in my mansion, and enjoy the gardens which I have planted."

They all joined in lamenting his danger and deprecating his exile; and the princess was so much disturbed with the tumult of grief and indignation that

she retired to her apartment. They continued with their kind inviter a few days longer, and then went forward to find the hermit.

CHAPTER XXI.

5 THE HAPPINESS OF SOLITUDE. THE HERMIT'S HISTORY.

THEY came on the third day, by the direction of the peasants, to the hermit's cell. It was a cavern in the side of a mountain, overshadowed with palm trees, at
10 such a distance from the cataract that nothing more was heard than a gentle uniform murmur, such as composed the mind to pensive meditation, especially when it was assisted by the wind whistling among the branches. The first rude essay of nature had been
15 so much improved by human labor that the cave contained several apartments appropriated to different uses, and often afforded lodging to travellers whom darkness or tempests happened to overtake.

The hermit sat on a bench at the door, to enjoy the
20 coolness of the evening. On one side lay a book with pens and papers, on the other mechanical instruments of various kinds. As they approached him unregarded, the princess observed that he had not the countenance of a man that had found or could teach
25 the way to happiness.

They saluted him with great respect, which he repaid like a man not unaccustomed to the forms of courts. "My children," said he, "if you have lost your way, you shall be willingly supplied with such

conveniences for the night as this cavern will afford. I have all that nature requires, and you will not expect delicacies in a hermit's cell."

They thanked him, and entering, were pleased with the neatness and regularity of the place. The hermit 5 set flesh and wine before them, though he fed only upon fruits and water. His discourse was cheerful without levity, and pious without enthusiasm. He soon gained the esteem of his guests, and the princess repented of her hasty censure. 10

At last Imlac began thus: "I do not now wonder that your reputation is so far extended; we have heard at Cairo of your wisdom, and came hither to imlore your direction for this young man and maiden in the *choice of life*." 15

"To him that lives well," answered the hermit, "every form of life is good; nor can I give any other rule for choice than to remove from all apparent evil."

"He will remove most certainly from evil," said the prince, "who shall devote himself to that solitude 20 which you have recommended by your example."

"I have indeed lived fifteen years in solitude," said the hermit, "but have no desire that my example should gain any imitators. In my youth I professed arms, and was raised by degrees to the highest mili-25 tary rank. I have traversed wide countries at the head of my troops, and seen many battles and sieges. At last, being disgusted by the preferment of a younger officer, and finding my vigor beginning to decay, I resolved to close my life in peace, having found the 30 world full of snares, discord, and misery. I had once escaped from the pursuit of the enemy by the shelter

of this cavern, and therefore chose it for my final residence. I employed artificers to form it into chambers, and stored it with all that I was likely to want.

“For some time after my retreat I rejoiced like a
 5 tempest-beaten sailor at his entrance into the harbor, being delighted with the sudden change of the noise and hurry of war to stillness and repose. When the pleasure of novelty went away, I employed my hours in examining the plants which grow in the valley, and
 10 the minerals which I collected from the rocks. But that inquiry is now grown tasteless and irksome. I have been for some time unsettled and distracted. My mind is disturbed with a thousand perplexities of doubt and vanities of imagination, which hourly pre-
 15 vail upon me, because I have no opportunities of relaxation or diversion. I am sometimes ashamed to think that I could not secure myself from vice but by retiring from the practice of virtue, and begin to suspect that I was rather impelled by resentment, than led by
 20 devotion, into solitude. My fancy riots in scenes of folly, and I lament that I have lost so much and have gained so little. In solitude, if I escape the example of bad men, I want likewise the counsel and conversation of the good. I have been long comparing the evils
 25 with the advantages of society, and resolved to return into the world to-morrow. The life of a solitary man will be certainly miserable, but not certainly devout.”

They heard his resolution with surprise, but after a short pause offered to conduct him to Cairo. He dug
 30 up a considerable treasure which he had hid among the rocks, and accompanied them to the city, on which, as he approached it, he gazed with rapture.

CHAPTER XXII.

THE HAPPINESS OF A LIFE LED ACCORDING TO
NATURE.

RASSELAS went often to an assembly of learned men, who met at stated times to unbend their minds and 5 compare their opinions. Their manners were somewhat coarse, but their conversation was instructive, and their disputations acute, though sometimes too violent, and often continued till neither controvertist remembered upon what question they began. Some 10 faults were almost general among them; everyone was desirous to dictate to the rest, and everyone was pleased to hear the genius or knowledge of another depreciated.

In this assembly Rasselas was relating his interview 15 with the hermit, and the wonder with which he heard him censure a course of life which he had so deliberately chosen, and so laudably followed. The sentiments of the hearers were various. Some were of opinion that the folly of his choice had been justly 20 punished by condemnation to perpetual perseverance. One of the youngest among them, with great vehemence, pronounced him an hypocrite. Some talked of the right of society to the labor of individuals, and considered retirement as a desertion of duty. Others 25 readily allowed that there was a time when the claims of the public were satisfied, and when a man might properly sequester himself, to review his life and purify his heart.

One, who appeared more affected with the narrative 30

than the rest, thought it likely that the hermit would in a few years go back to his retreat, and perhaps, if shame did not restrain or death intercept him, return once more from his retreat into the world. "For
 5 the hope of happiness," says he, "is so strongly impressed that the longest experience is not able to efface it. Of the present state, whatever it be, we feel and are forced to confess the misery; yet when the same state is again at a distance, imagination paints it
 10 as desirable. But the time will surely come when desire will be no longer our torment, and no man shall be wretched but by his own fault."

"This," said a philosopher who had heard him with tokens of great impatience, "is the present condition
 15 of a wise man. The time is already come, when none are wretched but by their own fault. Nothing is more idle than to inquire after happiness, which nature has kindly placed within our reach. The way to be happy is to live according to nature, in obedience to that
 20 universal and unalterable law with which every heart is originally impressed; which is not written on it by precept, but engraven by destiny, not instilled by education, but infused at our nativity. He that lives according to nature will suffer nothing from the
 25 delusions of hope or importunities of desire; he will receive and reject with equability of temper, and act or suffer as the reason of things shall alternately prescribe. Other men may amuse themselves with subtle definitions or intricate ratiocination. Let them learn
 30 to be wise by easier means; let them observe the hind of the forest and the linnet of the grove; let them consider the life of animals, whose motions are regu-

R 64 *Johnson*

JOHNSON.

lated by instinct; they obey their guide, and are happy. Let us therefore, at length, cease to dispute, and learn to live; throw away the encumbrance of precepts, which they who utter them with so much pride and pomp do not understand, and carry with us 5 this simple and intelligible maxim, that deviation from nature is deviation from happiness."

When he had spoken he looked round him with a placid air, and enjoyed the consciousness of his own beneficence. "Sir," said the prince with great 10 modesty, "as I, like all the rest of mankind, am desirous of felicity, my closest attention has been fixed upon your discourse. I doubt not the truth of a position which a man so learned has so confidently advanced; let me only know what it is to live accord- 15 ing to nature."

"When I find young men so humble and so docile," said the philosopher, "I can deny them no information which my studies have enabled me to afford. To live according to nature, is to act always with due regard 20 to the fitness arising from the relations and qualities of causes and effects; to concur with the great and unchangeable scheme of universal felicity; to co-operate with the general disposition and tendency of the present system of things." 25

The prince soon found that this was one of the sages whom he should understand less as he heard him longer. He therefore bowed and was silent; and the philosopher, supposing him satisfied and the rest vanquished, rose up and departed with the air of a man 30 that had co-operated with the present system.

CHAPTER XXIII.

THE PRINCE AND HIS SISTER DIVIDE BETWEEN
THEM THE WORK OF OBSERVATION.

RASSELAS returned home full of reflections, doubtful how to direct his future steps. Of the way to happiness he found the learned and simple equally ignorant; but as he was yet young, he flattered himself that he had time remaining for more experiments and further inquiries. He communicated to Imlac his
10 observations and his doubts, but was answered by him with new doubts and remarks that gave him no comfort. He therefore discoursed more frequently and freely with his sister, who had yet the same hope with himself, and always assisted him to give some reason
15 why, though he had been hitherto frustrated, he might succeed at last.

"We have hitherto," said she, "known but little of the world; we have never yet been either great or mean. In our own country, though we had royalty,
20 we had no power, and in this we have not yet seen the private recesses of domestic peace. Imlac favors not our search, lest we should in time find him mistaken. We will divide the task between us; you shall try what is to be found in the splendor of courts, and I
25 will range the shades of humbler life. Perhaps command and authority may be the supreme blessings, as they afford most opportunities of doing good; or perhaps what this world can give may be found in the modest habitations of middle fortune, too low for
30 great designs, and too high for penury and distress."

CHAPTER XXIV.

THE PRINCE EXAMINES THE HAPPINESS OF HIGH
STATIONS.

RASSELAS applauded the design, and appeared next day with a splendid retinue at the court of the Bassa. 5 He was soon distinguished for his magnificence, and admitted, as a prince whose curiosity had brought him from distant countries, to an intimacy with the great officers and frequent conversation with the Bassa himself. 10

He was at first inclined to believe, that the man must be pleased with his own condition whom all approached with reverence and heard with obedience, and who had the power to extend his edicts to a whole kingdom. "There can be no pleasure," said he, "equal to that 15 of feeling at once the joy of thousands all made happy by wise administration. Yet, since by the law of subordination this sublime delight can be in one nation but the lot of one, it is surely reasonable to think there is some satisfaction more popular and accessible, and that 20 millions can hardly be subjected to the will of a single man, only to fill his particular breast with incommunicable content."

These thoughts were often in his mind, and he found no solution of the difficulty. But as presents and 25 civilities gained him more familiarity, he found that almost every man that stood high in employment hated all the rest, and was hated by them; and that their lives were a continual succession of plots and detections, stratagems and escapes, faction and treachery. 30

Many of those who surrounded the Bassa, were sent only to watch and report his conduct; every tongue was muttering censure, and every eye was searching for a fault.

5 At last the letters of revocation arrived; the Bassa was carried in chains to Constantinople, and his name was mentioned no more.

“What are we now to think of the prerogatives of power?” said Rasselas to his sister; “is it without any
10 efficacy to good, or is the subordinate degree only dangerous, and the supreme safe and glorious? Is the Sultan the only happy man in his dominions, or is the Sultan himself subject to the torments of suspicion and the dread of enemies?”

15 In a short time the second Bassa was deposed. The Sultan that had advanced him was murdered by the janissaries, and his successor had other views and different favorites.

CHAPTER XXV.

20 THE PRINCESS PURSUES HER INQUIRY WITH MORE
DILIGENCE THAN SUCCESS.

THE princess in the meantime insinuated herself into many families; for there are few doors through which liberality, joined with good humor, cannot find
25 its way. The daughters of many houses were airy and cheerful, but Nekayah had been too long accustomed to the conversation of Imlac and her brother to be much pleased with childish levity and prattle which had no meaning. She found their thoughts narrow,

their wishes low, and their merriment often artificial. Their pleasures, poor as they were, could not be preserved pure, but were embittered by petty competitions and worthless emulation. They were always jealous of the beauty of each other; of a quality to which solicitude can add nothing, and from which detraction can take nothing away. Many were in love with triflers like themselves, and many fancied that they were in love when in truth they were only idle. Their affection was seldom fixed on sense or virtue, and therefore seldom ended but in vexation. Their grief, however, like their joy, was transient; everything floated in their mind unconnected with the past or future, so that one desire easily gave way to another, as a second stone, cast into the water, effaces and confounds the circles of the first.

With these girls she played as with inoffensive animals, and found them proud of her countenance and weary of her company.

But her purpose was to examine more deeply, and her affability easily persuaded the hearts that were swelling with sorrow to discharge their secrets in her ear; and those whom hope flattered or prosperity delighted often courted her to partake their pleasures.

The princess and her brother commonly met in the evening in a private summer-house on the bank of the Nile, and related to each other the occurrences of the day. As they were sitting together the princess cast her eyes upon the river that flowed before her. "Answer," said she, "great Father of Waters, thou that rollest thy floods through eighty nations, to the invocations of the daughter of thy native king. Tell

me if thou waterest, through all thy course, a single habitation from which thou dost not hear the murmurs of complaint?"

"You are then," said Rasselas, "not more successful in private houses than I have been in courts."

"I have, since the last partition of our provinces," said the princess, "enabled myself to enter familiarly into many families, where there was the fairest show of prosperity and peace, and know not one house that is not haunted by some fiend that destroys its quiet."

"I did not seek ease among the poor, because I concluded that there it could not be found. But I saw many poor whom I had supposed to live in affluence. Poverty has, in large cities, very different appearances; it is often concealed in splendor and often in extravagance. It is the care of a very great part of mankind to conceal their indigence from the rest; they support themselves by temporary expedients, and every day is lost in contriving for the morrow."

"This, however, was an evil which, though frequent, I saw with less pain, because I could relieve it. Yet some have refused my bounties, more offended with my quickness to detect their wants, than pleased with my readiness to succor them; and others, whose exigencies compelled them to admit my kindness, have never been able to forgive their benefactress. Many, however, have been sincerely grateful without the ostentation of gratitude or the hope of other favors."

CHAPTER XXVI.

THE PRINCESS CONTINUES HER REMARKS UPON
PRIVATE LIFE.

NEKAYAH, perceiving her brother's attention fixed, proceeded in her narrative.

"In families where there is or is not poverty, there is commonly discord. If a kingdom be, as Imlac tells us, a great family, a family likewise is a little kingdom, torn with factions and exposed to revolutions. An unpractised observer expects the love of parents and children to be constant and equal. But this kindness seldom continues beyond the years of infancy; in a short time the children become rivals to their parents. Benefits are allayed by reproaches, and gratitude debased by envy.

"Parents and children seldom act in concert; each child endeavors to appropriate the esteem or fondness of the parents, and the parents, with yet less temptation, betray each other to their children. Thus, some place their confidence in the father, and some in the mother, and by degrees the house is filled with artifices and feuds.

"The opinions of children and parents, of the young and the old, are naturally opposite, by the contrary effects of hope and despondence, of expectation and experience, without crime or folly on either side. The colors of life in youth and age appear different, as the face of nature in spring and winter. And how can children credit the assertions of parents which their own eyes show them to be false?

“Few parents act in such a manner as much to enforce their maxims by the credit of their lives. The old man trusts wholly to slow contrivance and gradual progression; the youth expects to force his way by
 5 genius, vigor, and precipitance. The old man pays regard to riches, and the youth reverences virtue. The old man deifies prudence; the youth commits himself to magnanimity and chance. The young man, who intends no ill, believes that none is intended, and
 10 therefore acts with openness and candor; but his father, having suffered the injuries of fraud, is impelled to suspect, and too often allured to practise it. Age looks with anger on the temerity of youth, and youth with contempt on the scrupulosity of age. Thus
 15 parents and children for the greatest part live on to love less and less; and if those whom nature has thus closely united are the torments of each other, where shall we look for tenderness and consolation?”

“Surely,” said the prince, “you must have been
 20 unfortunate in your choice of acquaintance. I am unwilling to believe that the most tender of all relations is thus impeded in its effects by natural necessity.”

“Domestic discord,” answered she, “is not inevitably and fatally necessary, but yet is not easily
 25 avoided. We seldom see that a whole family is virtuous. The good and the evil cannot well agree, and the evil can yet less agree with one another. Even the virtuous fall sometimes to variance, when their virtues are of different kinds and tending to
 30 extremes. In general, those parents have most reverence who most deserve it, for he that lives well cannot be despised.

"Many other evils infest private life. Some are the slaves of servants whom they have trusted with their affairs. Some are kept in continual anxiety to the caprice of rich relations, whom they cannot please and dare not offend. Some husbands are imperious, and some wives perverse; and, as it is always more easy to do evil than good, though the wisdom or virtue of one can very rarely make many happy, the folly or vice of one may often make many miserable."

"If such be the general effect of marriage," said the prince, "I shall for the future think it dangerous to connect my interest with that of another, lest I should be unhappy by my partner's fault."

"I have met," said the princess, "with many who live single for that reason, but I never found that their prudence ought to raise envy. They dream away their time without friendship, without fondness, and are driven to rid themselves of the day, for which they have no use, by childish amusements or vicious delights. They act as beings under the constant sense of some known inferiority that fills their minds with rancor, and their tongues with censure. They are peevish at home and malevolent abroad, and, as the outlaws of human nature, make it their business and their pleasure to disturb that society which debars them from its privileges. To live without feeling or exciting sympathy, to be fortunate without adding to the felicity of others, or afflicted without tasting the balm of pity, is a state more gloomy than solitude; it is not retreat but exclusion from mankind. Marriage has many pains, but celibacy has no pleasures."

"What then is to be done?" said Rasselas; "the

more we inquire the less we can resolve. Surely he is most likely to please himself that has no other inclination to regard."

CHAPTER XXVII.

5

DISQUISITION UPON GREATNESS.

THE conversation had a short pause. The prince, having considered his sister's observations, told her that she had surveyed life with prejudice, and supposed misery where she did not find it. "Your narrative," says he, "throws yet a darker gloom upon the prospects of futurity. The predictions of Imlac were but faint sketches of the evils painted by Nekayah. I have been lately convinced that quiet is not the daughter of grandeur or of power; that her presence
15 is not to be bought by wealth nor enforced by conquest. It is evident, that as any man acts in a wider compass he must be more exposed to opposition from enmity, or miscarriage from chance. Whoever has many to please or to govern must use the ministry of
20 many agents, some of whom will be wicked and some ignorant; by some he will be misled and by others betrayed. If he gratifies one he will offend another; those that are not favored will think themselves injured, and since favors can be conferred but upon few, the
25 greater number will be always discontented."

"The discontent," said the princess, "which is thus unreasonable, I hope that I shall always have spirit to despise, and you power to repress."

"Discontent," answered Rasselas, "will not always
30 be without reason under the most just or vigilant

administration of public affairs. None, however attentive, can always discover that merit which indigence or faction may happen to obscure, and none, however powerful, can always reward it. Yet he that sees inferior desert advanced above him, will naturally impute 5 that preference to partiality or caprice; and indeed it can scarcely be hoped that any man, however magnanimous by nature or exalted by condition, will be able to persist forever in fixed and inexorable justice of distribution. He will sometimes indulge his own affections 10 and sometimes those of his favorites; he will permit some to please him who can never serve him; he will discover in those whom he loves qualities which in reality they do not possess, and to those from whom he receives pleasure, he will in his turn endeavor to 15 give it. Thus will recommendations sometimes prevail which were purchased by money, or by the more destructive bribery of flattery and servility.

“He that has much to do will do something wrong, and of that wrong must suffer the consequences; and 20 if it were possible that he should always act rightly, yet when such numbers are to judge of his conduct, the bad will censure and obstruct him by malevolence, and the good sometimes by mistake.

“The highest stations cannot therefore hope to be 25 the abodes of happiness, which I would willingly believe to have fled from thrones and palaces to seats of humble privacy and placid obscurity. For what can hinder the satisfaction or intercept the expectations of him whose abilities are adequate to his employments, 30 who sees with his own eyes the whole circuit of his influence, who chooses by his own knowledge all whom

he trusts, and whom none are tempted to deceive by hope or fear? Surely he has nothing to do but to love and to be loved, to be virtuous and to be happy."

"Whether perfect happiness would be procured by perfect goodness," said Nekayah; "this world will never afford an opportunity of deciding. But this, at least, may be maintained, that we do not always find visible happiness in proportion to visible virtue. All natural and almost all political evils are incident alike to the bad and good; they are confounded in the misery of a famine, and not much distinguished in the fury of a faction; they sink together in a tempest and are driven together from their country by invaders. All that virtue can afford is quietness of conscience, a steady prospect of a happier state; this may enable us to endure calamity with patience, but remember that patience must suppose pain."

CHAPTER XXVIII.

RASSELAS AND NEKAYAH CONTINUE THEIR CONVERSATION.

20

"DEAR princess," said Rasselas, "you fall into the common errors of exaggeratory declamation, by producing in a familiar disquisition examples of national calamities, and scenes of extensive misery which are found in books rather than in the world, and which, as they are horrid, are ordained to be rare. Let us not imagine evils which we do not feel, nor injure life by misrepresentations. I cannot bear that querulous eloquence which threatens every city with a siege like

that of Jerusalem, that makes famine attend on every flight of locusts, and suspends pestilence on the wing of every blast that issues from the south.

"On necessary and inevitable evils which overwhelm kingdoms at once, all disputation is vain; when they happen they must be endured. But it is evident that these bursts of universal distress are more dreaded than felt; thousands and ten thousands flourish in youth and wither in age, without the knowledge of any other than domestic evils, and share the same pleasures and vexations, whether their kings are mild or cruel, whether the armies of their country pursue their enemies or retreat before them. While courts are disturbed with intestine competitions, and ambassadors are negotiating in foreign countries, the smith still plies his anvil and the husbandman drives his plow forward; the necessities of life are required and obtained, and the successive business of the seasons continues to make its wonted revolutions.

"Let us cease to consider what perhaps may never happen, and what, when it shall happen, will laugh at human speculation. We will not endeavor to modify the motions of the elements or to fix the destiny of kingdoms. It is our business to consider what beings like us may perform, each laboring for his own happiness by promoting within his circle, however narrow, the happiness of others.

"Marriage is evidently the dictate of nature; men and women were made to be companions of each other, and therefore I cannot be persuaded but that so marriage is one of the means of happiness."

"I know not," said the princess, "whether marriage

be more than one of the innumerable modes of human misery. When I see and reckon the various forms of connubial infelicity, the unexpected causes of lasting discord, the diversities of temper, the oppositions of opinion, the rude collisions of contrary desire where both are urged by violent impulses, the obstinate contests of disagreeing virtues where both are supported by consciousness of good intention, I am sometimes disposed to think, with the severer casuists of most nations, that marriage is rather permitted than approved, and that none, but by the instigation of a passion too much indulged, entangle themselves with indissoluble compacts."

"You seem to forget," replied Rasselas, "that you have, even now, represented celibacy as less happy than marriage. Both conditions may be bad, but they cannot both be worst. Thus it happens, when wrong opinions are entertained, that they mutually destroy each other and leave the mind open to truth."

"I did not expect," answered the princess, "to hear that imputed to falsehood which is the consequence only of frailty. To the mind, as to the eye, it is difficult to compare with exactness objects vast in their extent and various in their parts. Where we see or conceive the whole at once, we readily note the discriminations and decide the preference; but of two systems, of which neither can be surveyed by any human being in its full compass of magnitude and multiplicity of complication, where is the wonder that, judging of the whole by parts, I am affected by one or the other as either presses on my memory or fancy? We differ from ourselves, just as we differ from each other, when

we see only part of the question, as in the multifarious relations of politics and morality; but when we perceive the whole at once, as in numerical computations, all agree in one judgment, and none ever varies his opinion."

"Let us not add," said the prince, "to the other evils of life the bitterness of controversy, nor endeavor to vie with each other in subtleties of argument. We are employed in a search, of which both are equally to enjoy the success or suffer by the miscarriage; it is therefore fit that we assist each other. You surely conclude too hastily from the infelicity of marriage against its institution. Will not the misery of life prove equally that life cannot be the gift of heaven? The world must be peopled by marriage or peopled without it."

"How the world is to be peopled," returned Nekayah, "is not my care, and needs not be yours. I see no danger that the present generation should omit to leave successors behind them; we are not now inquiring for the world, but for ourselves."

CHAPTER XXIX.

THE DEBATE ON MARRIAGE CONTINUED.

"THE good of the whole," says Rasselas, "is the same with the good of all its parts. If marriage be best for mankind, it must be evidently best for individuals, or a permanent and necessary duty must be the cause of evil, and some must be inevitably sacrificed to the convenience of others. In the estimate which

you have made of the two states, it appears that the incommodities of a single life are in a great measure necessary and certain, but those of the conjugal state accidental and avoidable.

5 "I cannot forbear to flatter myself, that prudence and benevolence will make marriage happy. The general folly of mankind is the cause of general complaint. What can be expected but disappointment and repentance from a choice made in the immaturity of youth, 10 in the ardor of desire, without judgment, without foresight, without inquiry after conformity of opinions, similarity of manners, rectitude of judgment, or purity of sentiment?

"Such is the common process of marriage. A 15 youth and maiden meeting by chance or brought together by artifice, exchange glances, reciprocate civilities, go home and dream of one another. Having little to divert attention or diversify thought, they find themselves uneasy when they are apart, and therefore 20 conclude that they shall be happy together. They marry, and discover what nothing but voluntary blindness had before concealed; they wear out life in altercations, and charge nature with cruelty.

"From those early marriages proceeds likewise the 25 rivalry of parents and children. The son is eager to enjoy the world before the father is willing to forsake it, and there is hardly room at once for two generations. The daughter begins to bloom before the mother can be content to fade, and neither can forbear 30 to wish for the absence of the other.

"Surely all these evils may be avoided by that deliveration and delay which prudence prescribes to

irrevocable choice. In the variety and jollity of youthful pleasures, life may be well enough supported without the help of a partner. Longer time will increase experience, and wider views will allow better opportunities of inquiry and selection. One advantage at least will be certain; the parents will be visibly older than their children."

"What reason cannot collect," said Nekayah, "and what experiment has not yet taught, can be known only from the report of others. I have been told that late marriages are not eminently happy. This is a question too important to be neglected, and I have often proposed it to those whose accuracy of remark, and comprehensiveness of knowledge, made their suffrages worthy of regard. They have generally determined, that it is dangerous for a man and woman to suspend their fate upon each other at a time when opinions are fixed and habits are established; when friendships have been contracted on both sides, when life has been planned into method, and the mind has long enjoyed the contemplation of its own prospects.

"It is scarcely possible that two, travelling through the world under the conduct of chance, should have been both directed to the same path, and it will not often happen that either will quit the track which custom has made pleasing. When the desultory levity of youth has settled into regularity, it is soon succeeded by pride ashamed to yield, or obstinacy delighting to contend. And even though mutual esteem produces mutual desire to please, time itself, as it modifies changeably the external mien, determines likewise the direction of the passions and gives an inflexible rigid-

ity to the manners. Long customs are not easily broken; he that attempts to change the course of his own life very often labors in vain, and how shall we do that for others which we are seldom able to do for
5 ourselves?"

"But surely," interposed the prince, "you suppose the chief motive of choice forgotten or neglected. Whenever I shall seek a wife it shall be my first question whether she be willing to be led by reason."

10 "Thus it is," said Nekayah, "that philosophers are deceived. There are a thousand familiar disputes which reason never can decide; questions that elude investigation and make logic ridiculous; cases where something must be done and where little can be said."

15 Consider the state of mankind, and inquire how few can be supposed to act upon any occasions, whether small or great, with all the reasons of action present to their minds. Wretched would be the pair, above all names of wretchedness, who should be doomed to ad-
20 just by reason every morning all the minute detail of a domestic day.

"Those who marry at an advanced age will probably escape the encroachments of their children, but in diminution of this advantage they will be likely to
25 leave them ignorant and helpless to a guardian's mercy; or if that should not happen, they must at least go out of the world before they see those whom they love best either wise or great.

"From their children, if they have less to fear, they
30 have less also to hope, and they lose without equivalent the joys of early love, and the convenience of uniting with manners pliant and minds susceptible of

new impressions, which might wear away their dissimilitudes by long cohabitation, as soft bodies by continual attrition conform their surfaces to each other.

"I believe it will be found that those who marry late are best pleased with their children, and those who 5 marry early with their partners."

"The union of these two affections," said Rasselas, "would produce all that could be wished. Perhaps there is a time when marriage might unite them; a time neither too early for the father nor too late for 10 the husband."

"Every hour," answered the princess, "confirms my prejudice in favor of the position so often uttered by the mouth of Imlac, that nature sets her gifts on the right hand and on the left. Those conditions which 15 flatter hope and attract desire are so constituted, that as we approach one we recede from another. There are goods so opposed that we cannot seize both, but by too much prudence may pass between them at too great a distance to reach either. This is often the 20 fate of long consideration; he does nothing who endeavors to do more than is allowed to humanity. Flatter not yourself with contrarieties of pleasure. Of the blessings set before you, make your choice and be content. No man can taste the fruits of autumn 25 while he is delighting his scent with the flowers of the spring; no man can at the same time fill his cup from the source and from the mouth of the Nile."

CHAPTER XXX.

IMLAC ENTERS, AND CHANGES THE CONVERSATION.

HERE Imlac entered, and interrupted them. His look was clouded with thought. "Imlac," said Rasselas, "I have been taking from the princess the dismal history of private life, and am almost discouraged from further search.

"It seems to me," said Imlac, "that while you are making the choice of life you neglect to live. You wander about a single city, which, however large and diversified, can now afford few novelties, and forget that you are in a country famous among the earliest monarchies for the power and wisdom of its inhabitants; a country where the sciences first dawned that illuminate the world, and beyond which the arts cannot be traced of civil society or domestic life.

"The old Egyptians have left behind them monuments of industry and power before which all European magnificence is confessed to fade away. The ruins of their architecture are the schools of modern builders, and from the wonders which time has spared we may conjecture, though uncertainly, what it has destroyed."

"My curiosity," said Rasselas, "does not very strongly lead me to survey piles of stone or mounds of earth; my business is with man. I came hither not to measure fragments of temples or trace choked aqueducts, but to look upon the various scenes of the present world."

"The things that are now before us," said the

princess, "necessarily require attention and sufficiently deserve it. What have I to do with the heroes or the monuments of ancient times? with times which never can return, and heroes whose form of life was different from all that the present condition of mankind requires, 5 or allows?"

"To know anything," returned the poet, "we must know its effects. To see men, we must see their works, that we may learn what reason has dictated, or passion has incited, and find what are the most powerful 10 motives of action. To judge rightly of the present, we must oppose it to the past; for all judgment is comparative, and of the future nothing can be known. The truth is that no mind is much employed upon the present; recollection and anticipation fill up almost 15 all our moments. Our passions are joy and grief, love and hatred, hope and fear. Of joy and grief the past is the object, and the future, of hope and fear; even love and hatred respect the past, for the cause must have been before the effect. 20

"The present state of things is the consequence of the former, and it is natural to inquire what were the sources of the good that we enjoy, or of the evil that we suffer. If we act only for ourselves, to neglect the study of history is not prudent; if we are entrusted 25 with the care of others, it is not just. Ignorance, when it is voluntary, is criminal; and he may properly be charged with evil, who refused to learn how he might prevent it.

"There is no part of history so generally useful as 30 that which relates the progress of the human mind, the gradual improvement of reason, the successive

advances of science, the vicissitudes of learning and ignorance, which are the light and darkness of thinking beings, the extinction and resuscitation of arts, and all the revolutions of the intellectual world. If ac-
 5 counts of battles and invasions are peculiarly the business of princes, the useful or elegant arts are not to be neglected; those who have kingdoms to govern have understandings to cultivate.

“Example is always more efficacious than precept.
 10 A soldier is formed in war, and a painter must copy pictures. In this, contemplative life has the advantage; great actions are seldom seen, but the labors of art are always at hand for those who desire to know what art has been able to perform.

15 “When the eye or the imagination is struck with any uncommon work, the next transition of an active mind is to the means by which it was performed. Here begins the true use of such contemplation; we enlarge our comprehension by new ideas, and perhaps
 20 recover some art lost to mankind, or learn what is less perfectly known in our own country. At least we compare our own with former times, and either rejoice at our improvements, or, what is the first motion towards good, discover our defects.”

25 “I am willing,” said the prince, “to see all that can deserve my search.” “And I,” said the princess, “shall rejoice to learn something of the manners of antiquity.”

“The most pompous monument of Egyptian greatness, and one of the most bulky works of manual industry,” said Imlac, “are the pyramids—fabrics
 raised before the time of history, and of which the

earliest narratives afford us only uncertain traditions. Of these the greatest is still standing, very little injured by time."

"Let us visit them to-morrow," said Nekayah. "I have often heard of the pyramids, and shall not rest till I have seen them, within and without, with my own eyes."

CHAPTER XXXI.

THEY VISIT THE PYRAMIDS.

THE resolution being thus taken, they set out the next day. They laid tents upon their camels, being resolved to stay among the pyramids till their curiosity was fully satisfied. They travelled gently, turned aside to everything remarkable, stopped from time to time and conversed with the inhabitants, and observed the various appearances of towns ruined and inhabited, of wild and cultivated nature.

When they came to the great pyramid, they were astonished at the extent of the base and the height of the top. Imlac explained to them the principles upon which the pyramidal form was chosen for a fabric intended to co-extend its duration with that of the world; he showed that its gradual diminution gave it such stability as defeated all the common attacks of the elements, and could scarcely be overthrown by earthquakes themselves, the least resistible of natural violence. A concussion that should shatter the pyramid would threaten the dissolution of the continent.

They measured all its dimensions, and pitched their tents at its foot. Next day, they prepared to go

enter its interior apartments, and having hired the common guides, climbed up to the first passage, when the favorite of the princess, looking into the cavity, stepped back and trembled. "Pekuah," said the
5 princess, "of what art thou afraid?" "Of the narrow entrance," answered the lady, "and of the dreadful gloom. I dare not enter a place which must surely be inhabited by unquiet souls. The original possessors of these dreadful vaults will start up before us, and
10 perhaps shut us up for ever." She spoke, and threw her arms round the neck of her mistress.

"If all your fear be of apparitions," said the prince, "I will promise you safety. There is no danger from the dead; he that is once buried will be seen no
15 more."

"That the dead are seen no more," said Imlac, "I will not undertake to maintain against the concurrent and unvaried testimony of all ages and of all nations. There is no people, rude or learned, among whom
20 apparitions of the dead are not related and believed. This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another would not have agreed in a tale which nothing but experience
25 can make credible. That it is doubted by single cavilers can very little weaken the general evidence, and some who deny it with their tongues, confess it by their fears.

"Yet I do not mean to add new terrors to those
30 which have already seized upon Pekuah. There can be no reason why spectres should haunt the pyramid more than other places, or why they should have

power or will to hurt innocence and purity. Our entrance is no violation of their privileges; we can take nothing from them, how, then, can we offend them?"

"My dear Pekuah," said the princess, "I will always go before you, and Imlac shall follow you. Remember that you are the companion of the princess of Abyssinia."

"If the princess is pleased that her servant should die," returned the lady, "let her command some death less dreadful than enclosure in this horrid cavern. You know I dare not disobey you; I must go if you command me, but if I once enter, I never shall come back."

The princess saw that her fear was too strong for expostulation or reproof, and, embracing her, told her that she should stay in the tent till their return. Pekuah was yet not satisfied, but entreated the princess not to pursue so dreadful a purpose as that of entering the recesses of the pyramid. "Though I cannot teach courage," said Nekayah, "I must not learn cowardice, nor leave at last undone what I came hither only to do."

CHAPTER XXXII.

THEY ENTER THE PYRAMID.

25

PEKUAH descended to the tents, and the rest entered the pyramid. They passed through the galleries, surveyed the vaults of marble, and examined the chest in which the body of the founder is supposed to have been reposed. They then sat down in one of the

most spacious chambers to rest awhile before they attempted to return.

"We have now," said Imlac, "gratified our minds with an exact view of the greatest work of man, except the wall of China."

"Of the wall it is very easy to assign the motives. It secured a wealthy and timorous nation from the incursions of barbarians, whose unskilfulness in arts made it easier for them to supply their wants by rapine than by industry, and who from time to time poured in upon the habitations of peaceful commerce, as vultures descend upon domestic fowl. Their celerity and fierceness made the wall necessary, and their ignorance made it efficacious."

"But for the pyramids, no reason has ever been given adequate to the cost and labor of the work. The narrowness of the chambers proves that it could afford no retreat from enemies, and treasures might have been repositied at far less expense with equal security. It seems to have been erected only in compliance with that hunger of imagination which preys incessantly upon life, and must be always appeased by some employment. Those who have already all that they can enjoy must enlarge their desires. He that has built for use till use is supplied, must begin to build for vanity, and extend his plan to the utmost power of human performance, that he may not be soon reduced to form another wish."

"I consider this mighty structure as a monument of the insufficiency of human enjoyments. A king whose power is unlimited, and whose treasures surmount all real and imaginary wants, is compelled to solace, by

the erection of a pyramid, the satiety of dominion and tastelessness of pleasures, and to amuse the tediousness of declining life by seeing thousands laboring without end, and one stone, for no purpose, laid upon another. Whoever thou art that, not content with 5 a moderate condition, imaginest happiness in royal magnificence, and dreamest that command or riches can feed the appetite of novelty with successive gratifications (survey the pyramids, and confess thy folly!)")

CHAPTER XXXIII.

10

THE PRINCESS MEETS WITH AN UNEXPECTED MISFORTUNE.

THEY rose up, and returned through the cavity at which they had entered; and the princess prepared for her favorite a long narrative of dark labyrinths and 15 costly rooms, and of the different impressions which the varieties of the way had made upon her. But when they came to their train, they found everyone silent and dejected; the men discovered shame and fear in their countenances, and the women were weep- 20 ing in the tents.

What had happened they did not try to conjecture, but immediately inquired. "You had scarcely entered into the pyramid," said one of the attendants, "when a troop of Arabs rushed upon us. We were too few 25 to resist them, and too slow to escape. They were about to search the tents, set us on our camels, and drive us along before them, when the approach of some Turkish horsemen put them to flight; but they seized

the lady Pekuah with her two maids, and carried them away. The Turks are now pursuing them by our instigation, but I fear they will not be able to overtake them."

The princess was overpowered with surprise and
5 grief. Rasselas, in the first heat of his resentment, ordered his servants to follow him, and prepared to pursue the robbers with his sabre in his hand. "Sir," said Imlac, "what can you hope from violence or
10 valor? The Arabs are mounted on horses trained to battle and retreat; we have only beasts of burthen. By leaving our present station we may lose the princess, but cannot hope to regain Pekuah."

In a short time the Turks returned, having not been able to reach the enemy. The princess burst out into
15 new lamentations, and Rasselas could scarcely forbear to reproach them with cowardice; but Imlac was of opinion that the escape of the Arabs was no addition to their misfortune, for perhaps they would have killed their captives rather than have resigned them.

20 CHAPTER XXXIV.

THEY RETURN TO CAIRO WITHOUT PEKUAH.

THERE was nothing to be hoped from longer stay. They returned to Cairo repenting of their curiosity, censuring the negligence of the government, lament-
25 ing their own rashness, which had neglected to procure a guard, imagining many expedients by which the loss of Pekuah might have been prevented, and resolving to do something for her recovery, though none could find anything proper to be done.

Nekayah retired to her chamber, where her women attempted to comfort her by telling her that all had their troubles, and that lady Pekuah had enjoyed much happiness in the world for a long time, and might reasonably expect a change of fortune. They hoped 5 that some good would befall her wheresoever she was, and that their mistress would find another friend who might supply her place.

The princess made them no answer, and they continued the form of condolence, not much grieved in 10 their hearts that the favorite was lost.

Next day the prince presented to the Bassa a memorial of the wrong which he had suffered, and a petition for redress. The Bassa threatened to punish the robbers, but did not attempt to catch them, nor 15 indeed could any account or description be given by which he might direct the pursuit.

It soon appeared that nothing would be done by authority. Governors being accustomed to hear of more crimes than they can punish, and more wrongs 20 than they can redress, set themselves at ease by indiscriminate negligence, and presently forget the request when they lose sight of the petitioner.

Imlac then endeavored to gain some intelligence by private agents. He found many who pretended to an 25 exact knowledge of all the haunts of the Arabs, and to regular correspondence with their chiefs, and who readily undertook the recovery of Pekuah. Of these, some were furnished with money for their journey, and came back no more; some were liberally paid for 30 accounts which a few days discovered to be false. But the princess would not suffer any means, however

improbable, to be left untried. While she was doing something, she kept her hope alive. As one expedient failed, another was suggested; when one messenger returned unsuccessful, another was despatched
5 to a different quarter.

Two months had now passed, and of Pekuah nothing had been heard; the hopes which they had endeavored to raise in each other grew more languid, and the princess, when she saw nothing more to be
10 tried, sunk down inconsolable in hopeless dejection. A thousand times she reproached herself with the easy compliance by which she permitted her favorite to stay behind her. "Had not my fondness," said she, "lessened my authority, Pekuah had not dared to
15 talk of her terrors. She ought to have feared me more than spectres. A severe look would have overpowered her; a peremptory command would have compelled obedience. Why did foolish indulgence prevail upon me? Why did I not speak, and refuse
20 to hear?"

"Great princess," said Imlac, "do not reproach yourself for your virtue, or consider that as blamable by which evil has accidentally been caused. Your tenderness for the timidity of Pekuah was generous
25 and kind. When we act according to our duty, we commit the event to Him by whose laws our actions are governed, and who will suffer none to be finally punished for obedience. When, in prospect of some good, whether natural or moral, we break the rules
30 prescribed us, we withdraw from the direction of superior wisdom, and take all consequences upon ourselves. Man cannot so far know the connection of }

causes and events, as that he may venture to do wrong in order to do right. When we pursue our end by lawful means, we may always console our miscarriage by the hope of future recompense. When we consult only our own policy, and attempt to find a nearer way to good by overleaping the settled boundaries of right and wrong, we cannot be happy even by success, because we cannot escape the consciousness of our fault; but if we miscarry, the disappointment is irremediably embittered. How comfortless is the sorrow of him who feels at once the pangs of guilt, and the vexation of calamity which guilt has brought upon him!

"Consider, princess, what would have been your condition if the lady Pekuah had entreated to accompany you, and, being compelled to stay in the tents, had been carried away; or how would you have borne the thought, if you had forced her into the pyramid, and she had died before you in agonies of terror?"

"Had either happened," said Nekayah, "I could not have endured life till now; I should have been tortured to madness by the remembrance of such cruelty, or must have pined away in abhorrence of myself."

"This, at least," said Imlac, "is the present reward of virtuous conduct, that no unlucky consequence can oblige us to repent it."

25

CHAPTER XXXV.

THE PRINCESS CONTINUES TO LAMENT PEKUAH.

NEKAYAH, being thus reconciled to herself, found that no evil is insupportable but that which is accompanied with consciousness of wrong. She was from

that time delivered from the violence of tempestuous sorrow, and sunk into silent pensiveness and gloomy tranquillity. She sat from morning to evening recollecting all that had been done or said by her Pekuah, 5 treasured up with care every trifle on which Pekuah had set an accidental value, and which might recall to mind any little incident or careless conversation. The sentiments of her whom she now expected to see no more, were treasured up in her memory as rules of life, 10 and she deliberated to no other end than to conjecture on any occasion, what would have been the opinion and counsel of Pekuah.

The women by whom she was attended knew nothing of her real condition, and therefore she could not 15 talk to them but with caution and reserve. She began to remit her curiosity, having no great care to collect notions which she had no convenience of uttering. Rasselas endeavored first to comfort and afterward to divert her. He hired musicians, to whom she seemed 20 to listen, but did not hear them; and procured masters to instruct her in various arts, whose lectures, when they visited her again, were again to be repeated. She had lost her taste of pleasure and her ambition of excellence; and her mind, though forced into short 25 excursions, always recurred to the image of her friend.

Imlac was every morning earnestly enjoined to renew his inquiries, and was asked every night whether he had yet heard of Pekuah, till, not being able to return the princess the answer that she desired, he was 30 less and less willing to come into her presence. She observed his backwardness, and commanded him to attend her. "You are not," said she, "to confound

impatience with resentment, or to suppose that I charge you with negligence because I repine at your unsuccessfulness. I do not much wonder at your absence; I know that the unhappy are never pleasing, and that all naturally avoid the contagion of misery. 5 To hear complaints is wearisome alike to the wretched and the happy; for who would cloud by adventitious grief the short gleams of gayety which life allows us? or who that is struggling under his own evils will add to them the miseries of another? 10

"The time is at hand when none shall be disturbed any longer by the sighs of Nekayah; my search after happiness is now at an end." I am resolved to retire from the world, with all its flatteries and deceits, and will hide myself in solitude, without any other care 15 than to compose my thoughts, and regulate my hours by a constant succession of innocent occupations, till, with a mind purified from all earthly desires, I shall enter into that state to which all are hastening, and in which I hope again to enjoy the friendship of 20 Pekuah."

"Do not entangle your mind," said Imlac, "by irrevocable determinations, nor increase the burthen of life by a voluntary accumulation of misery. The weariness of retirement will continue or increase when 25 the loss of Pekuah is forgotten. That you have been deprived of one pleasure is no very good reason for rejection of the rest."

"Since Pekuah was taken from me," said the princess, "I have no pleasure to reject or to retain. She 30 that has no one to love or trust has little to hope; she wants the radical principle of happiness. We may,

perhaps, allow that what satisfaction this world can afford, must arise from the conjunction of wealth, knowledge, and goodness. Wealth is nothing but as it is bestowed, and knowledge nothing but as it is communicated. Goodness affords the only comfort which can be enjoyed without a partner, and goodness may be practised in retirement."

"How far solitude may admit goodness or advance it, I shall not," replied Imlac, "dispute at present. Remember the confession of the pious hermit. You will wish to return into the world when the image of your companion has left your thoughts." "That time," said Nekayah, "will never come. The generous frankness, the modest obsequiousness, and the faithful secrecy of my dear Pekuah will always be more missed as I shall live longer to see vice and folly."

"The state of a mind oppressed with a sudden calamity," said Imlac, "is like that of the fabulous inhabitants of the new-created earth, who, when the first night came upon them, supposed that day never would return. When the clouds of sorrow gather over us, we see nothing beyond them, nor can imagine how they will be dispelled; yet a new day succeeded to the night, and sorrow is never long without a dawn of ease. But they who restrain themselves from receiving comfort, do as the savages would have done had they put out their eyes when it was dark. Our minds, like our bodies, are in continual flux; something is hourly lost, and something acquired. To lose much at once is inconvenient to either, but while the vital powers remain uninjured, nature will find the means

of reparation. Distance has the same effect on the mind as on the eye; and while we glide along the stream of time, whatever we leave behind us is always lessening, and that which we approach increasing in magnitude. ~~Do not suffer life to stagnate;~~ it will 5 grow muddy for want of motion. Commit yourself again to the current of the world. Pekuah will vanish by degrees; you will meet in your way some other favorite, or learn to diffuse yourself in general conversation." 10

"At least," said the prince, "do not despair before all remedies have been tried. The inquiry after the unfortunate lady is still continued, and shall be carried on with yet greater diligence, on condition that you will promise to wait a year for the event, without any 15 unalterable resolution."

Nekayah thought this a reasonable demand, and made the promise to her brother, who had been advised by Imlac to require it. Imlac had, indeed, no great hope of regaining Pekuah; but he supposed 20 that if he could secure the interval of a year, the princess would be then in no danger of a cloister.

CHAPTER XXXVI.

PEKUAH IS STILL REMEMBERED BY THE PRINCESS.

NEKAYAH, seeing that nothing was omitted for the 25 recovery of her favorite, and having by her promise set her intention of retirement at a distance, began imperceptibly to return to common cares and common pleasures. She rejoiced without her own consent at

the suspension of her sorrows, and sometimes caught herself, with indignation, in the act of turning away her mind from the remembrance of her whom yet she resolved never to forget.

5 She then appointed a certain hour of the day for meditation on the merits and fondness of Pekuah, and for some weeks retired constantly at the time fixed, and returned with her eyes swollen and her countenance clouded. By degrees she grew less scrupulous,
10 and suffered any important and pressing avocation to delay the tribute of daily tears. She then yielded to less occasions; sometimes forgot what she was, indeed, afraid to remember, and at last wholly released herself from the duty of periodical affliction.

15 Her real love of Pekuah was yet not diminished. A thousand occurrences brought her back to memory, and a thousand wants, which nothing but the confidence of friendship can supply, made her frequently regretted. She therefore solicited Imlac never to
20 desist from inquiry, and to leave no art of intelligence untried, that at least she might have the comfort of knowing that she did not suffer by negligence or sluggishness. "Yet what," said she, "is to be expected from our pursuit of happiness, when we find
25 the state of life to be such that happiness itself is the cause of misery? Why should we endeavor to attain that of which the possession cannot be secured? I shall henceforward fear to yield my heart to excellence, however bright, or to fondness, however tender,
30 lest I should lose again what I have lost in Pekuah."

CHAPTER XXXVII.

THE PRINCESS HEARS NEWS OF PEKUAH.

IN seven months, one of the messengers who had been sent away upon the day when the promise was drawn from the princess, returned, after many unsuccessful rambles, from the borders of Nubia, with an account that Pekuah was in the hands of an Arab chief, who possessed a castle or fortress on the extremity of Egypt. The Arab, whose revenue was plunder, was willing to restore her, with her two attendants, for two hundred ounces of gold.

The price was no subject of debate. The princess was in ecstasies when she heard that her favorite was alive, and might so cheaply be ransomed. She could not think of delaying for a moment Pekuah's happiness or her own, but entreated her brother to send back the messenger with the sum required. Imlac, being consulted, was not very confident of the veracity of the relater, and was still more doubtful of the Arab's faith, who might, if he were too liberally trusted, detain at once the money and the captives. He thought it dangerous to put themselves in the power of the Arab by going into his district, and could not expect that the Arab would so much expose himself as to come into the lower country, where he might be seized by the forces of the Bassa.

It is difficult to negotiate where neither will trust. But Imlac, after some deliberation directed the messenger to propose that Pekuah should be conducted by ten horsemen to the monastery of St. Anthony, 30

which is situated in the deserts of Upper Egypt, where she should be met by the same number, and her ransom should be paid.

That no time might be lost, as they expected that the
 5 proposal would not be refused, they immediately began
 their journey to the monastery; and when they arrived,
 Imlac went forward with the former messenger to the
 Arab's fortress. Rasselas was desirous to go with
 them, but neither his sister nor Imlac would consent.
 10 The Arab, according to the custom of his nation,
 observed the laws of hospitality with great exactness to
 those who put themselves into his power, and in a few
 days brought Pekuah with her maids, by easy journeys,
 to their place appointed, where he received the stipu-
 15 lated price, and with great respect restored her to
 liberty and her friends, and undertook to conduct
 them back towards Cairo beyond all danger of robbery
 or violence.

The princess and her favorite embraced each other
 20 with transport too violent to be expressed, and went
 out together to pour the tears of tenderness in secret,
 and exchange professions of kindness and gratitude.
 After a few hours they returned into the refectory of
 the convent, where, in the presence of the prior and
 25 his brethren, the prince required of Pekuah the history
 of her adventures.

CHAPTER XXXVIII.

THE ADVENTURES OF THE LADY PEKUAH.

"AT what time and in what manner I was forced away," said Pekuah, "your servants have told you. The suddenness of the event struck me with surprise, 5 and I was at first rather stupefied than agitated with any passion of either fear or sorrow. My confusion was increased by the speed and tumult of our flight while we were followed by the Turks, who, as it seemed, soon despaired to overtake us, or were afraid 10 of those whom they made a show of menacing.

"When the Arabs saw themselves out of danger, they slackened their course, and as I was less harassed by external violence I began to feel more uneasiness in my mind. After some time we stopped near a 15 spring shaded with trees, in a pleasant meadow, where we were set upon the ground, and offered such refreshments as our masters were partaking. I was suffered to sit with my maids apart from the rest, and none attempted to comfort or insult us. Here I first 20 began to feel the full weight of my misery. The girls sat weeping in silence, and from time to time looked up to me for succor. I knew not to what condition we were doomed, nor could conjecture where would be the place of our captivity, or whence to draw any 25 hope of deliverance. I was in the hands of robbers and savages, and had no reason to suppose that their pity was more than their justice, or that they would forbear the gratification of any ardor of desire, or caprice of cruelty. I, however, kissed my maids, and 30

endeavored to pacify them by remarking that we were yet treated with decency, and that since we were now carried beyond pursuit, there was no danger of violence to our lives.

5 “When we were to be set again on horseback, my maids clung round me, and refused to be parted; but I commanded them not to irritate those who had us in their power. We travelled the remaining part of the day through an unfrequented and pathless country,
10 and came by moonlight to the side of a hill, where the rest of the troop was stationed. Their tents were pitched and their fires kindled, and our chief was welcomed as a man much beloved by his dependents.

“We were received into a large tent, where we found
15 women who had attended their husbands in the expedition. They set before us the supper which they had provided, and I eat it rather to encourage my maids than to comply with any appetite of my own. When the meat was taken away, they spread the
20 carpets for repose. I was weary, and hoped to find in sleep that remission of distress which nature seldom denies. Ordering myself, therefore, to be undressed, I observed that the women looked very earnestly upon me, not expecting I suppose to see
25 me so submissively attended. When my upper vest was taken off, they were apparently struck with the splendor of my clothes, and one of them timorously laid her hand upon the embroidery. She then went out, and in a short time came back with another
30 woman, who seemed to be of higher rank and greater authority. She did, at her entrance, the usual act of reverence, and, taking me by the hand, placed me in

a smaller tent, spread with finer carpets, where I spent the night quietly with my maids.

"In the morning, as I was sitting on the grass, the chief of the troops came towards me. I rose up to receive him, and he bowed with great respect. 'Illustrious lady,' said he, 'my fortune is better than I had presumed to hope; I am told by my women that I have a princess in my camp.' 'Sir,' answered I, 'your women have deceived themselves and you; I am not a princess, but an unhappy stranger who intended soon to have left this country, in which I am now to be imprisoned forever.' 'Whoever or whence-soever you are,' returned the Arab, 'your dress, and that of your servants, show your rank to be high and your wealth to be great. Why should you, who can so easily procure your ransom, think yourself in danger of perpetual captivity? The purpose of my incursions is to increase my riches, or more properly to gather tribute. The sons of Ishmael are the natural and hereditary lords of this part of the continent, which is usurped by late invaders and low-born tyrants, from whom we are compelled to take by the sword what is denied to justice. The violence of war admits no distinction; the lance that is lifted at guilt and power will sometimes fall on innocence and gentleness.'

" 'How little,' said I, 'did I expect that yesterday it should have fallen upon me!'

" 'Misfortunes,' answered the Arab, 'should always be expected. If the eye of hostility could have learned to spare, excellence like yours had been exempt from injury. But the angels of affliction spread their toils alike for the virtuous and the wicked,

for the mighty and the mean. Do not be disconsolate; I am not one of the lawless and cruel rovers of the desert. I know the rules of civil life; I will fix your ransom, give a passport to your messenger, and
 5 perform my stipulation with nice punctuality.'

"You will easily believe that I was pleased with his courtesy; and finding that his predominant passion was desire of money, I began now to think my danger less, for I knew that no sum would be thought too
 10 great for the release of Pekuah. I told him that he should have no reason to charge me with ingratitude if I was used with kindness, and that any ransom which could be expected for a maid of common rank would be paid, but that he must not persist to rate
 15 me as a princess. He said he would consider what he should demand, and then, smiling, bowed and retired.

"Soon after the women came about me, each contending to be more officious than the other, and my
 20 maids themselves were served with reverence. We travelled onward by short journeys. On the fourth day the chief told me that my ransom must be two hundred ounces of gold, which I not only promised him, but told him that I would add fifty more if I and
 25 my maids were honorably treated.

"I never knew the power of gold before. From that time I was the leader of the troop. The march of every day was longer or shorter as I commanded, and the tents were pitched where I chose to rest. We
 30 now had camels and other conveniences for travel; my own women were always at my side, and I amused myself with observing the manners of the vagrant

nations, and with viewing remains of ancient edifices, with which these deserted countries appear to have been, in some distant age, lavishly embellished.

"The chief of the band was a man far from illiterate; he was able to travel by the stars or the compass, and had marked in his erratic expeditions such places as are most worthy the notice of a passenger. He observed to me that buildings are always best preserved in places little frequented and difficult of access; for when once a country declines from its primitive splendor, the more inhabitants are left, the quicker ruin will be made. Walls supply stones more easily than quarries, and palaces and temples will be demolished to make stables of granite and cottages of porphyry.' "

15

CHAPTER XXXIX.

THE ADVENTURES OF PEKUAH CONTINUED.

"We wandered about in this manner for some weeks, whether, as our chief pretended, for my gratification, or, as I rather suspected, for some convenience of his own. I endeavored to appear contented where sullenness and resentment would have been of no use, and that endeavor conduced much to the calmness of my mind; but my heart was always with Nekayah, and the troubles of the night much overbalanced the amusements of the day. My women, who threw all their cares upon their mistress, set their minds at ease from the time when they saw me treated with respect, and gave themselves up to the incidental

alleviations of our fatigue without solicitude or sorrow. I was pleased with their pleasure, and animated with their confidence. My condition had lost much of its terror, since I found that the Arab ranged the country
 5 merely to get riches. Avarice is an uniform and tractable vice. Other intellectual distempers are different in different constitutions of mind; that which soothes the pride of one will offend the pride of another; but to the favor of the covetous there is a ready way,
 10 bring money, and nothing is denied.

“At last we came to the dwelling of our chief, a strong and spacious house built with stone in an island of the Nile, which lies, as I was told, under the tropic. ‘Lady,’ said the Arab, ‘you shall rest a few weeks
 15 after your journey in this place, where you are to consider yourself as sovereign. My occupation is war. I have therefore chosen this obscure residence, from which I can issue unexpected, and to which I can retire unpursued. You may now repose in security;
 20 here are few pleasures, but here is no danger.’ He then led me into the inner apartments, and seating me in the place of honor, bowed to the ground. His women, who considered me as a rival, looked on me with malignity; but being soon informed that I was a
 25 great lady detained only for my ransom, they began to vie with each other in obsequiousness and reverence.

“Being again comforted with new assurances of speedy liberty, I was for some days diverted from impatience by the novelty of the place. The turrets
 30 overlooked the country to a great distance, and afforded a view of many windings of the stream. In the day I wandered from one place to another, as the

course of the sun varied the splendor of the prospect, and saw many things which I had never seen before. The crocodiles and river-horses were common in this unpeopled region, and I often looked upon them with terror, though I knew that they could not hurt me. 5 For some time I expected to see mermaids and tritons, which, as Imlac has told me, the European travellers have stationed in the Nile, but no such beings ever appeared, and the Arab, when I inquired after them, laughed at my credulity. 10

“At night the Arab always attended me to a tower set apart for celestial observations, where he endeavored to teach me the names and courses of the stars. I had no great inclination to this study; but an appearance of attention was necessary to please my instructor, who valued himself for his skill, and in a little while I found some employment requisite to beguile the tediousness of time, which was to be passed always amidst the same objects. I was weary of looking in the morning on things from which I had turned 20 away weary in the evening; I therefore was at last willing to observe the stars rather than do nothing, but could not always compose my thoughts, and was very often thinking on Nekayah when others imagined me contemplating the sky. Soon after, the Arab went 25 upon another expedition, and then my only pleasure was to talk with my maids about the accident by which we were carried away, and the happiness that we should all enjoy at the end of our captivity.”

“There were women in your Arab's fortress,” said 30 the princess, “why did you not make them your companions, enjoy their conversation, and partake their

diversions? In a place where they found business or amusement, why should you alone sit corroded with idle melancholy? or why could not you bear for a few months that condition to which they were condemned
5 for life?"

"The diversions of the women," answered Pekuah, "were only childish play, by which the mind accustomed to stronger operations could not be kept busy. I could do all which they delighted in doing by powers
10 merely sensitive, while my intellectual faculties were flown to Cairo. They ran from room to room, as a bird hops from wire to wire in his cage. They danced for the sake of motion, as lambs frisk in a meadow. One sometimes pretended to be hurt that the rest
15 might be alarmed, or hid herself that another might seek her. Part of their time passed in watching the progress of light bodies that floated on the river, and part in marking the various forms into which clouds broke in the sky.

20 "Their business was only needle-work, in which I and my maids sometimes helped them; but you know that the mind will easily straggle from the fingers, nor will you suspect that captivity and absence from Nekayah could be much solaced by silken flowers.

25 "Nor was much satisfaction to be hoped from their conversation; for of what could they be expected to talk? They had seen nothing, for they had lived from early youth in that narrow spot; of what they had not seen they could have no knowledge, for they could
30 not read. They had no ideas but of the few things that were within their view, and had hardly names for anything but their clothes and their food. As I bore

a superior character, I was often called to terminate their quarrels, which I decided as equitably as I could. If it could have amused me to hear the complaints of each against the rest, I might have been often detained by long stories, but the motives of their animosity were so small that I could not listen long without intercepting the tale."

"How," said Rasselas, "can the Arab, whom you represented as a man of more than common accomplishments, take any pleasure in his seraglio, when it is filled only with women like these? Are they exquisitely beautiful?"

"They do not," said Pekuah, "want that unaffected and ignoble beauty which may subsist without sprightliness or sublimity, without energy of thought or dignity of virtue. But to a man like the Arab such beauty was only a flower casually plucked and carelessly thrown away. Whatever pleasures he might find among them, they were not those of friendship or society. When they were playing about him he looked on them with inattentive superiority; when they vied for his regard he sometimes turned away disgusted. As they had no knowledge, their talk could take nothing from the tediousness of life; as they had no choice, their fondness, or appearance of fondness, excited in him neither pride nor gratitude. He was not exalted in his own esteem, by the smiles of a woman who saw no other man, nor was much obliged by that regard of which he could never know the sincerity, and which he might often perceive to be exerted not so much to delight him as to pain a rival. That which he gave, and they received, as love, was only a careless distri-

bution of superfluous time, such love as man can bestow upon that which he despises, such as has neither hope nor fear, neither joy nor sorrow."

"You have reason, lady, to think yourself happy,"
 5 said Imlac, "that you have been thus easily dismissed. How could a mind, hungry for knowledge, be willing, in an intellectual famine, to lose such a banquet as Pekuah's conversation?"

"I am inclined to believe," answered Pekuah,
 10 "that he was for some time in suspense; for, notwithstanding his promise, whenever I proposed to despatch a messenger to Cairo, he found some excuse for delay. While I was detained in his house he made many incursions into the neighboring countries, and
 15 perhaps he would have refused to discharge me, had his plunder been equal to his wishes. He returned always courteous, related his adventures, delighted to hear my observations, and endeavored to advance my acquaintance with the stars. When I importuned him
 20 to send away my letters, he soothed me with professions of honor and sincerity; and when I could be no longer decently denied, put his troop again in motion, and left me to govern in his absence. I was much afflicted by this studied procrastination, and was some-
 25 times afraid that I should be forgotten; that you would leave Cairo, and I must end my days in an island of the Nile.

"I grew at last hopeless and dejected, and cared so little to entertain him, that he for a while more fre-
 30 quently talked with my maids. That he should fall in love with them or with me, might have been equally fatal, and I was not much pleased with the growing

friendship. My anxiety was not long; for, as I recovered some degree of cheerfulness, he returned to me, and I could not forbear to despise my former uneasiness.

"He still delayed to send for my ransom, and would perhaps never have determined had not your agent found his way to him. The gold, which he would not fetch, he could not reject when it was offered. He hastened to prepare for our journey hither, like a man delivered from the pain of an intestine conflict. I took leave of my companions in the house, who dismissed me with cold indifference."

Nekayah having heard her favorite's relation, rose and embraced her, and Rasselas gave her an hundred ounces of gold, which she presented to the Arab for the fifty that were promised.

CHAPTER XL.

THE HISTORY OF A MAN OF LEARNING.

THEY returned to Cairo, and were so well pleased at finding themselves together that none of them went much abroad. The prince began to love learning, and one day declared to Imlac that he intended to devote himself to science, and pass the rest of his days in literary solitude.

"Before you make your final choice," answered Imlac, "you ought to examine its hazards, and converse with some of those who are grown 'old in the company of themselves. I have just left the observatory of one of the most learned astronomers in the

world, who has spent forty years in unwearied attention to the motions and appearances of the celestial bodies, and has drawn out his soul in endless calculations. He admits a few friends once a month to hear
 5 his deductions and enjoy his discoveries. I was introduced as a man of knowledge worthy of his notice. Men of various ideas and fluent conversation are commonly welcome to those whose thoughts have been long fixed upon a single point, and who find the
 10 images of other things stealing away. I delighted him with my remarks; he smiled at the narrative of my travels, and was glad to forget the constellations, and descend for a moment into the lower world.

“On the next day of vacation I renewed my visit,
 15 and was so fortunate as to please him again. He relaxed from that time the severity of his rule, and permitted me to enter at my own choice. I found him always busy and always glad to be relieved. As each knew much which the other was desirous of learning,
 20 we exchanged our notions with great delight. I perceived that I had every day more of his confidence, and always found new cause of admiration in the profundity of his mind. His comprehension is vast, his memory capacious and retentive, his discourse is
 25 methodical, and his expression clear.

“His integrity and benevolence are equal to his learning. His deepest researches and most favorite studies are willingly interrupted for any opportunity of doing good by his counsel or his riches. To his closest
 30 retreat, at his most busy moments, all are admitted that want his assistance; ‘For though I exclude idleness and pleasure, I will never,’ says he, ‘bar my

doors against charity. To man is permitted the contemplation of the skies, but the practice of virtue is commanded.' "

"Surely," said the princess, "this man is happy."

"I visited him," said Imlac, "with more and more 5
frequency, and was every time more enamored of his conversation; he was sublime without haughtiness, courteous without formality, and communicative without ostentation. I was at first, madam, of your opinion, thought him the happiest of mankind, and often 10
congratulated him on the blessing that he enjoyed. He seemed to hear nothing with indifference but the praises of his condition, to which he always returned a general answer, and diverted the conversation to some other topic. 15

"Amidst this willingness to be pleased, and labor to please, I had always reason to imagine that some painful sentiment pressed upon his mind. He often looked up earnestly towards the sun, and let his voice fall in the midst of his discourse. He would sometimes, when we were alone, gaze upon me in silence with the air of a man who longed to speak what he was yet resolved to suppress. He would sometimes send for me with vehement injunctions of haste, though when I came to him he had nothing extraor- 25
dinary to say; and sometimes, when I was leaving him, would call me back, pause a few moments, and then dismiss me."

CHAPTER XLI.

THE ASTRONOMER DISCOVERS THE CAUSE OF HIS
UNEASINESS.

“AT last the time came when the secret burst his
5 reserve. We were sitting together last night in the
turret of his house, watching the emersion of a satellite
of Jupiter. A sudden tempest clouded the sky and
disappointed our observation. We sat awhile silent in
the dark, and then he addressed himself to me in these
10 words: ‘Imlac, I have long considered thy friendship
as the greatest blessing of my life. Integrity without
knowledge is weak and useless, and knowledge with-
out integrity is dangerous and dreadful. I have found
in thee all the qualities requisite for trust,—benevo-
15 lence, experience, and fortitude. I have long dis-
charged an office which I must soon quit at the call of
nature, and shall rejoice in the hour of imbecility and
pain to devolve it upon thee.’

“I thought myself honored by this testimony, and
20 protested that whatever could conduce to his happi-
ness would add likewise to mine.

“‘Hear, Imlac, what thou wilt not without diffi-
culty credit. I have possessed for five years the regu-
lation of weather and the distribution of the seasons.
25 The sun has listened to my dictates, and passed from
tropic to tropic by my direction; the clouds at my call
have poured their waters, and the Nile has overflowed
at my command; I have restrained the rage of the
Dog-star, and mitigated the fervors of the Crab. The
30 winds alone, of all the elemental powers, have hitherto

refused my authority, and multitudes have perished by equinoctial tempests which I found myself unable to prohibit or restrain. I have administered this great office with exact justice, and made to the different nations of the earth an impartial dividend of rain and sunshine. What must have been the misery of half the globe, if I had limited the clouds to particular regions, or confined the sun to either side of the equator?' "

CHAPTER XLII.

10

THE ASTRONOMER JUSTIFIES HIS ACCOUNT OF HIMSELF.

"I SUPPOSE he discovered in me, through the obscurity of the room, some tokens of amazement and doubt, for after a short pause he proceeded thus: 15

" 'Not to be easily credited will neither surprise nor offend me, for I am probably the first of human beings to whom this trust has been imparted. Nor do I know whether to deem this distinction a reward or punishment. Since I have possessed it I have been 20 far less happy than before, and nothing but the consciousness of good intention could have enabled me to support the weariness of unremitted vigilance.'

" 'How long, sir,' said I, 'has this great office been in your hands?' 25

" 'About ten years ago,' said he, 'my daily observations of the changes of the sky led me to consider whether, if I had the power of the seasons, I could confer greater plenty upon the inhabitants of the earth. This contemplation fastened on my mind, and 30

I sat days and nights in imaginary dominion, pouring upon this country and that the showers of fertility, and seconding every fall of rain with a due proportion of sunshine. I had yet only the will to do good, and
5 did not imagine that I should ever have the power.

“ ‘One day as I was looking on the fields withering with heat, I felt in my mind a sudden wish that I could send rain on the southern mountains, and raise the Nile to an inundation. In the hurry of my imagination I commanded rain to fall, and, by comparing the time of my command with that of the inundation, I found that the clouds had listened to my lips.’

“ ‘Might not some other cause,’ said I, ‘produce this concurrence? The Nile does not always rise on
15 the same day.’

“ ‘Do not believe,’ said he, with impatience, ‘that such objections could escape me. I reasoned long against my own conviction, and labored against truth with the utmost obstinacy. I sometimes suspected
20 myself of madness, and should not have dared to impart this secret but to a man like you, capable of distinguishing the wonderful from the impossible, and the incredible from the false.’

“ ‘Why, sir,’ said I, ‘do you call that incredible
25 which you know, or think you know, to be true?’

“ ‘Because,’ said he, ‘I cannot prove it by any external evidence; and I know too well the laws of demonstration to think that my conviction ought to influence another, who cannot, like me, be conscious of its
30 force. I therefore shall not attempt to gain credit by disputation. It is sufficient that I feel this power that I have long possessed, and every day exerted it. But

the life of man is short, the infirmities of age increase upon me, and the time will soon come when the regulator of the year must mingle with the dust. The care of appointing a successor has long disturbed me; the night and the day have been spent in comparisons of all the characters which have come to my knowledge, and I have yet found none so worthy as thyself.' "

CHAPTER XLIII.

THE ASTRONOMER LEAVES IMLAC HIS DIRECTIONS.

" 'HEAR therefore, what I shall impart, with attention such as the welfare of a world requires. If the task of a king be considered as difficult, who has the care only of a few millions, to whom he cannot do much good or harm, what must be the anxiety of him on whom depend the action of the elements and the great gifts of light and heat! Hear me therefore with attention.

" 'I have diligently considered the position of the earth and sun, and formed innumerable schemes in which I changed their situation. I have sometimes turned aside the axis of the earth, and sometimes varied the ecliptic of the sun, but I have found it impossible to make a disposition by which the world may be advantaged; what one region gains, another loses by any imaginable alteration, even without considering the distant parts of the solar system with which we are unacquainted. Do not, therefore, in thy administration of the year, indulge thy pride by innovation; do not please thyself with thinking, that thou canst make

thyself renowned to all future ages by disordering the seasons. The memory of mischief is no desirable fame. Much less will it become thee to let kindness or interest prevail. Never rob other countries of rain
5 to pour it on thine own. For us the Nile is sufficient.'

'I promised that when I possessed the power I would use it with inflexible integrity, and he dismissed me, pressing my hand. 'My heart,' said he, 'will be now at rest, and my benevolence will no more destroy
10 my quiet; I have found a man of wisdom and virtue, to whom I can cheerfully bequeath the inheritance of the sun.' ''

The prince heard this narration with very serious regard, but the princess smiled, and Pekuah convulsed
15 herself with laughter. "Ladies," said Imlac, "to mock the heaviest of human afflictions is neither charitable nor wise. Few can attain this man's knowledge and few practise his virtues, but all may suffer his calamity. Of the uncertainties of our present state,
20 the most dreadful and alarming is the uncertain continuance of reason."

The princess was recollected, and the favorite was abashed. Rasselas, more deeply affected, inquired of Imlac, whether he thought such maladies of the mind
25 frequent, and how they were contracted.

CHAPTER XLIV.

THE DANGEROUS PREVALENCE OF IMAGINATION.

"DISORDERS of intellect," answered Imlac, "happen much more often than superficial observers will easily believe. Perhaps if we speak with rigorous exactness, 5 no human mind is in its right state. There is no man whose imagination does not sometimes predominate over his reason, who can regulate his attention wholly by his will, and whose ideas will come and go at his command. No man will be found in whose mind airy notions do not sometimes tyrannize, and force him to hope or fear beyond the limits of sober probability. All power of fancy over reason is a degree of insanity, but while this power is such as we can control and repress, it is not visible to others, nor considered as 15 any depravation of the mental faculties; it is not pronounced madness but when it becomes ungovernable, and apparently influences speech or action.

"To indulge the power of fiction and send imagination out upon the wing, is often the sport of those 20 who delight too much in silent speculation. When we are alone we are not always busy; the labor of excogitation is too violent to last long; the ardor of inquiry sometimes give way to idleness or satiety. He who has nothing external that can divert him, must 25 find pleasure in his own thoughts, and must conceive himself what he is not; for who is pleased with what he is? He then expatiates in boundless futurity, and culls from all imaginable conditions that which for the present moment he should most desire, amuses his 30

desires with impossible enjoyments, and confers upon his pride unattainable dominion. The mind dances from scene to scene, unites all pleasures in all combinations, and riots in delights which nature and fortune, with all their bounty, cannot bestow.

“In time some particular train of ideas fixes the attention; all other intellectual gratifications are rejected; the mind, in weariness or leisure, recurs constantly to the favorite conception, and feasts on the luscious falsehood whenever she is offended with the bitterness of truth. By degrees the reign of fancy is confirmed; she grows first imperious and in time despotic. ~~Then fictions begin to operate as realities.~~ false opinions fasten upon the mind, and life passes in dreams of rapture or of anguish.

“This, sir, is one of the dangers of solitude, which the hermit has confessed not always to promote goodness, and the astronomer’s misery has proved to be not always propitious to wisdom.”

“I will no more,” said the favorite, “imagine myself the queen of Abyssinia. I have often spent the hours which the princess gave to my own disposal, in adjusting ceremonies and regulating the court; I have repressed the pride of the powerful, and granted the petitions of the poor; I have built new palaces in more happy situations, planted groves upon the tops of mountains, and have exulted in the beneficence of royalty, till, when the princess entered, I had almost forgotten to bow down before her.”

“And I,” said the princess, “will not allow myself any more to play the shepherdess in my waking dreams. I have often soothed my thoughts with the

quiet and innocence of pastoral employments, till I have in my chamber heard the winds whistle and the sheep bleat; sometimes freed the lamb entangled in the thicket, and sometimes with my crook encountered the wolf. I have a dress like that of the village maids, 5 which I put on to help my imagination, and a pipe, on which I play softly, and suppose myself followed by my flocks."

"I will confess," said the prince, "an indulgence of fantastic delight more dangerous than yours. I 10 have frequently endeavored to image the possibility of a perfect government, by which all wrong should be restrained, all vice reformed, and all the subjects preserved in tranquillity and innocence. This thought produced memorable schemes of reformation, and 15 dictated many useful regulations and salutary edicts. This has been the sport and sometimes the labor of my solitude, and I start when I think with how little anguish I once supposed the death of my father and my brothers."

"Such," says Imlac, "are the effects of visionary schemes; when we first form them, we know them to be absurd, but familiarize them by degrees, and in time lose sight of their folly." 20

CHAPTER XLV.

25

THEY DISCOURSE WITH AN OLD MAN.

THE evening was now far past, and they rose to return home. As they walked along the bank of the Nile, delighted with the beams of the moon quivering

on the water, they saw at a small distance an old man whom the prince had often heard in the assembly of the sages. "Yonder," said he, "is one whose years have calmed his passions, but not clouded his reason.

5 Let us close the disquisitions of the night by inquiring what are his sentiments of his own state, that we may know whether youth alone is to struggle with vexation, and whether any better hope remains for the latter part of life."

10 Here the sage approached and saluted them. They invited him to join their walk, and prattled awhile as acquaintance that had unexpectedly met one another. The old man was cheerful and talkative, and the way seemed short in his company. He was pleased to find
15 himself not disregarded, accompanied them to their house, and, at the prince's request, entered with them. They placed him in the seat of honor, and set wine and conserves before him.

"Sir," said the princess, "an evening walk must
20 give to a man of learning like you pleasures which ignorance and youth can hardly conceive. You know the qualities and the causes of all that you behold, the laws by which the river flows, the periods in which the planets perform their revolutions. Everything must
25 supply you with contemplation, and renew the consciousness of your own dignity."

"Lady," answered he, "let the gay and the vigorous expect pleasure in their excursions; it is enough that age can obtain ease. To me the world has lost its
30 novelty. I look round, and see what I remember to have seen in happier days. I rest against a tree, and consider that in the same shade I once disputed upon

the annual overflow of the Nile with a friend who is now silent in the grave. I cast my eyes upward, fix them on the changing moon, and think with pain on the vicissitudes of life. I have ceased to take much delight in physical truth; for what have I to do with 5 those things which I am soon to leave?"

"You may at least recreate yourself," said Imlac, "with the recollection of an honorable and useful life, and enjoy the praise which all agree to give you."

"Praise," said the sage with a sigh, "is to an old 10 man an empty sound. I have neither mother to be delighted with the reputation of her son, nor wife to partake the honors of her husband. I have outlived my friends and my rivals. Nothing is now of much importance; for I cannot extend my interest beyond 15 myself. Youth is delighted with applause, because it is considered as the earnest of some future good, and because the prospect of life is far extended; but to me, who am now declining to decrepitude, there is little to be feared from the malevolence of men, and yet less 20 to be hoped from their affection or esteem. Something they may yet take away, but they can give me nothing. Riches would now be useless, and high employment would be pain. My retrospect of life recalls to my view many opportunities of good neglected, much 25 time squandered upon trifles, and more lost in idleness and vacancy. I leave many great designs unattempted, and many great attempts unfinished. My mind is burthened with no heavy crime, and therefore I compose myself to tranquillity; endeavor to abstract 30 my thoughts from hopes and cares which, though reason knows them to be vain, still try to keep their

old possession of the heart; expect, with serene humility, that hour which nature cannot long delay, and hope to possess in a better state that happiness which here I could not find, and that virtue which
5 here I have not attained."

He arose and went away, leaving his audience not much elated with the hope of long life. The prince consoled himself with remarking that it was not reasonable to be disappointed by this account; for age had
10 never been considered as the season of felicity, and if it was possible to be easy in decline and weakness, it was likely that the days of vigor and alacrity might be happy; that the noon of life might be bright, if the evening could be calm.

15 The princess suspected that age was querulous and malignant, and delighted to repress the expectations of those who had newly entered the world. She had seen the possessors of estates look with envy on their heirs, and known many who enjoy pleasure no longer
20 than they can confine it to themselves.

Pekuah conjectured that the man was older than he appeared, and was willing to impute his complaints to delirious dejection; or else supposed that he had been unfortunate, and was therefore discontented. "For
25 nothing," said she, "is more common than to call our own condition the condition of life." Imlac, who had no desire to see them depressed, smiled at the comforts which they could so readily procure to themselves, and remembered that at the same age he was
30 equally confident of unmingled prosperity, and equally fertile of consolatory expedients. He forbore to force upon them unwelcome knowledge, which time itself

would too soon impress. The princess and her lady retired; the madness of the astronomer hung upon their minds, and they desired Imlac to enter upon his office, and delay next morning the rising of the sun.

CHAPTER XLVI.

5

THE PRINCESS AND PEKUAH VISIT THE
ASTRONOMER.

THE princess and Pekuah having talked in private of Imlac's astronomer, thought his character at once so amiable and so strange, that they could not be ¹⁰ satisfied without a nearer knowledge, and Imlac was requested to find the means of bringing them together.

This was somewhat difficult. The philosopher had never received any visits from women, though he lived in a city that had in it many Europeans, who followed ¹⁵ the manners of their own countries, and many from other parts of the world, that lived there with European liberty. The ladies would not be refused, and several schemes were proposed for the accomplishment of their design. It was proposed to introduce ²⁰ them as strangers in distress, to whom the sage was always accessible; but after some deliberation, it appeared that by this artifice no acquaintance could be formed, for their conversation would be short, and they could not decently importune him often. ²⁵ "This," said Rasselas, "is true; but I have yet a stronger objection against the misrepresentation of your state. I have always considered it as treason against the great republic of human nature, to make

any man's virtues the means of deceiving him, whether on great or little occasions. All imposture weakens confidence and chills benevolence. When the sage finds that you are not what you seemed, he will feel
 5 the resentment natural to a man who, conscious of great abilities, discovers that he has been tricked by understandings meaner than his own, and perhaps the distrust, which he can never afterwards wholly lay aside, may stop the voice of counsel and close the hand of
 10 charity; and where will you find the power of restoring his benefactions to mankind, or his peace to himself?"

To this no reply was attempted, and Imlac began to hope that their curiosity would subside; but next day
 15 Pekuah told him she had now found an honest pretence for a visit to the astronomer, for she would solicit permission to continue under him the studies in which she had been initiated by the Arab, and the princess might go with her, either as a fellow-student,
 20 or because a woman could not decently come alone.

"I am afraid," said Imlac, "that he will be soon weary of your company. Men advanced far in knowledge do not love to repeat the elements of their art, and I am not certain that even of the elements, as he
 25 will deliver them, connected with inferences and mingled with reflections, you are a very capable auditress."

"That," said Pekuah, "must be my care; I ask of you only to take me thither. My knowledge is perhaps more than you imagine it, and by concurring
 30 always with his opinions I shall make him think it greater than it is."

The astronomer, in pursuance of this resolution,

was told that a foreign lady, travelling in search of knowledge, had heard of his reputation, and was desirous to become his scholar. The uncommonness of the proposal raised at once his surprise and curiosity, and when after a short deliberation he consented 5 to admit her, he could not stay without impatience till the next day.

The ladies dressed themselves magnificently, and were attended by Imlac to the astronomer, who was pleased to see himself approached with respect by 10 persons of so splendid an appearance. In the exchange of the first civilities he was timorous and bashful; but when the talk became regular, he recollected his powers, and justified the character which Imlac had given. Inquiring of Pekuah what could 15 have turned her inclination toward astronomy, he received from her a history of her adventure at the pyramid, and of the time passed in the Arab's island. She told her tale with ease and elegance, and her conversation took possession of his heart. The discourse 20 was then turned to astronomy. Pekuah displayed what she knew. He looked upon her as a prodigy of genius, and entreated her not to desist from a study which she had so happily begun.

They came again and again, and were every time 25 more welcome than before. The sage endeavored to amuse them, that they might prolong their visits, for he found his thoughts grow brighter in their company; the clouds of solicitude vanished by degrees, as he forced himself to entertain them, and he grieved when 30 he was left, at their departure, to his old employment of regulating the seasons.

The princess and her favorite had now watched his lips for several months, and could not catch a single word from which they could judge whether he continued, or not, in the opinion of his preternatural
5 commission. They often contrived to bring him to an open declaration, but he easily eluded all their attacks, and on which side soever they pressed him, escaped from them to some other topic.

As their familiarity increased, they invited him
10 often to the house of Imlac, where they distinguished him by extraordinary respect. He began gradually to delight in sublunary pleasures. He came early and departed late; labored to recommend himself by assiduity and compliance; excited their curiosity after
15 new arts, that they might still want his assistance; and when they made any excursion of pleasure or inquiry, entreated to attend them.

By long experience of his integrity and wisdom, the prince and his sister were convinced that he might be
20 trusted without danger; and lest he should draw any false hopes from the civilities which he received, discovered to him their condition, with the motives of their journey, and required his opinion on the choice of life.

25 "Of the various conditions which the world spreads before you, which you shall prefer," said the sage, "I am not able to instruct you. I can only tell that I have chosen wrong. I have passed my time in study without experience; in the attainment of sciences which
30 can, for the most part, be but remotely useful to mankind. I have purchased knowledge at the expense of all the common comforts of life; I have missed the

endearing elegance of female friendship, and the happy commerce of domestic tenderness. If I have obtained any prerogatives above other students, they have been accompanied with fear, disquiet, and scrupulosity; but even of these prerogatives, whatever 5 they were, I have, since my thoughts have been diversified by more intercourse with the world, begun to question the reality. When I have been for a few days lost in pleasing dissipation, I am always tempted to think that my inquiries have ended in error, and 10 that I have suffered much, and suffered it in vain."

Imlac was delighted to find that the sage's understanding was breaking through its mists, and resolved to detain him from the planets till he should forget his task of ruling them, and reason should recover its 15 original influence.

From this time the astronomer was received into familiar friendship, and partook of all their projects and pleasures; his respect kept him attentive, and the activity of Rasselas did not leave much time unen- 20 gaged. Something was always to be done; the day was spent in making observations, which furnished talk for the evening, and the evening was closed with a scheme for the morrow.

The sage confessed to Imlac, that since he had 25 mingled in the gay tumults of life, and divided his hours by a succession of amusements, he found the conviction of his authority over the skies fade gradually from his mind, and began to trust less to an opinion which he never could prove to others, and 30 which he now found subject to variation, from causes in which reason had no part. "If I am accidentally

left alone for a few hours," said he, "my inveterate persuasion rushes upon my soul, and my thoughts are chained down by some irresistible violence; but they are soon disentangled by the prince's conversation, 5 and instantaneously released at the entrance of Pekuah. I am like a man habitually afraid of spectres, who is set at ease by a lamp, and wonders at the dread which harassed him in the dark; yet, if his lamp be extinguished, feels again the terrors which he knows 10 that when it is light he shall feel no more. But I am sometimes afraid, lest I indulge my quiet by criminal negligence, and voluntarily forget the great charge with which I am entrusted. If I favor myself in a known error, or am determined by my own ease in a 15 doubtful question of this importance, how dreadful is my crime!"

"No disease of the imagination," answered Imlac, "is so difficult of cure as that which is complicated with the dread of guilt. Fancy and conscience then 20 act interchangeably upon us, and so often shift their places, that the illusions of one are not distinguished from the dictates of the other. If fancy presents images not moral or religious, the mind drives them away when they give it pain; but when melancholic 25 notions take the form of duty, they lay hold on the faculties without opposition, because we are afraid to exclude or banish them. For this reason the superstitions are often melancholy, and the melancholy almost always superstitious.

30 "But do not let the suggestions of timidity overpower your better reason; the danger of neglect can be but as the probability of the obligation, which, when

you consider it with freedom, you find very little, and that little growing every day less. Open your heart to the influence of the light, which from time to time breaks in upon you. When scruples importune you, which you in your lucid moments know to be vain, do not stand to parley, but fly to business or to Pekuah; and keep this thought always prevalent, that you are only one atom of the mass of humanity, and have neither such virtue nor vice, as that you should be singled out for supernatural favors or afflictions." 10

CHAPTER XLVII.

THE PRINCE ENTERS, AND BRINGS A NEW TOPIC.

"ALL this," said the astronomer, "I have often thought, but my reason has been so long subjugated by an uncontrollable and overwhelming idea, that it durst not confide in its own decisions. I now see how fatally I betrayed my quiet, by suffering chimeras to prey upon me in secret; but melancholy shrinks from communication, and I never found a man before to whom I could impart my troubles, though I had been certain of relief. I rejoice to find my own sentiments confirmed by yours, who are not easily deceived, and can have no motive or purpose to deceive. I hope that time and variety will dissipate the gloom that has so long surrounded me, and the latter part of my days will be spent in peace." 20

"Your learning and virtue," said Imlac, "may justly give you hopes."

Rasselas then entered, with the princess and Pekuah,

and inquired whether they had contrived any new diversion for the next day. "Such," said Nekayah, "is the state of life, that none are happy but by the anticipation of change. The change itself is nothing; 5 when we have made it the next wish is to change again. The world is not yet exhausted; let me see something to-morrow which I never saw before."

"Variety," said Rasselas, "is so necessary to content, that even the happy valley disgusted me by the 10 recurrence of its luxuries; yet I could not forbear to reproach myself with impatience, when I saw the monks of St. Anthony support, without complaint, a life, not of uniform delight, but uniform hardship."

"Those men," answered Imlac, "are less wretched 15 in their silent convent than the Abyssinian princes in their prison of pleasure. Whatever is done by the monks is incited by an adequate and reasonable motive. Their labor supplies them with necessities; it therefore, cannot be omitted, and is certainly rewarded. 20 Their devotion prepares them for another state, and reminds them of its approach while it fits them for it. Their time is regularly distributed; one duty succeeds another, so that they are not left open to the distraction of unguided choice, nor lost in the 25 shades of listless inactivity. There is a certain task to be performed at an appropriated hour, and their toils are cheerful, because they consider them as acts of piety, by which they are always advancing towards endless felicity."

30 "Do you think," said Nekayah, "that the monastic rule is a more holy and less imperfect state than any other? May not he equally hope for future happiness

who converses openly with mankind, who succors the distressed by his charity, instructs the ignorant by his learning, and contributes by his industry to the general system of life, even though he should omit some of the mortifications which are practised in the cloister, 5 and allow himself such harmless delights as his condition may place within his reach?"

"This," said Imlac, "is a question which has long divided the wise and perplexed the good. I am afraid 10 to decide on either part. He that lives well in the world is better than he that lives well in a monastery. But perhaps everyone is not able to stem the temptations of public life, and if he cannot conquer he may properly retreat. Some have little power to do good, and have likewise little strength to resist evil. Many 15 are weary of their conflicts with adversity, and are willing to eject those passions which have long busied them in vain. And many are dismissed by age and diseases from the more laborious duties of society. In monasteries the weak and timorous may be happily 20 sheltered, the weary may repose, and the penitent may meditate. Those retreats of prayer and contemplation have something so congenial to the mind of man, that perhaps there is scarcely one that does not purpose to close his life in pious abstraction, with a 25 few associates serious as himself."

"Such," said Pekuah, "has often been my wish, and I have heard the princess declare that she should not willingly die in a crowd."

"The liberty of using harmless pleasures," pro- 30 ceeded Imlac, "will not be disputed; but it is still to be examined what pleasures are harmless. The evil

of any pleasure that Nekayah can image is not in the act itself, but in its consequences. Pleasure, in itself harmless, may become mischievous by endearing to us a state which we know to be transient and probatory,
 5 and withdrawing our thoughts from that of which every hour brings us nearer to the beginning, and of which no length of time will bring us to the end. Mortification is not virtuous in itself, nor has any other use but that it disengages us from the allurements
 10 of sense. In the state of future perfection to which we all aspire, there will be pleasure without danger and security without restraint."

The princess was silent, and Rasselas, turning to the astronomer, asked him whether he could not delay
 15 her retreat by showing her something which she had not seen before.

"Your curiosity," said the sage, "has been so general, and your pursuit of knowledge so vigorous, that novelties are not now very easily to be found; but
 20 what you can no longer procure from the living may be given by the dead. Among the wonders of this country are the catacombs, or the ancient repositories in which the bodies of the earliest generations were lodged, and where, by the virtue of the gums which
 25 embalmed them, they yet remain without corruption."

"I know not," said Rasselas, "what pleasure the sight of the catacombs can afford; but, since nothing else is offered, I am resolved to view them, and shall place this with many other things which I have done
 30 because I would do something."

They hired a guard of horsemen, and the next day visited the catacombs. When they were about to

descend into the sepulchral caves, "Pekuah," said the princess, "we are now again invading the habitations of the dead. I know that you will stay behind; let me find you safe when I return." "No, I will not be left," answered Pekuah, "I will go down between you 5 and the prince."

They then all descended, and roved with wonder through the labyrinth of subterraneous passages, where the bodies were laid in rows on either side.

CHAPTER XLVIII.

10

IMLAC DISCOURSES ON THE NATURE OF THE SOUL.

"WHAT reason," said the prince, "can be given why the Egyptians should thus expensively preserve those carcasses which some nations consume with fire, others lay to mingle with the earth, and all agree to 15 remove from their sight as soon as decent rites can be performed?"

"The original of ancient customs," said Imlac, "is commonly unknown, for the practice often continues when the cause has ceased; and concerning supersti- 20 tious ceremonies it is vain to conjecture, for what reason did not dictate, reason cannot explain. I have long believed, that the practice of embalming arose only from tenderness to the remains of relations or friends, and to this opinion I am more inclined because it 25 seems impossible that this care should have been general; had all the dead been embalmed, their repositories must in time have been more spacious than the dwellings of the living. I suppose only the

rich or honorable were secured from corruption, and the rest left to the course of nature.

“But it is commonly supposed that the Egyptians believed the soul to live as long as the body continued
5 undissolved, and therefore tried this method of eluding death.”

“Could the wise Egyptians,” said Nekayah, “think so grossly of the soul? If the soul could once survive its separation, what could it afterwards receive or
10 suffer from the body?”

“The Egyptians would doubtless think erroneously,” said the astronomer, “in the darkness of heathenism, and the first dawn of philosophy. The nature of the soul is still disputed amidst all our opportunities
15 of clearer knowledge; some yet say that it may be material, who, nevertheless, believe it to be immortal.”

“Some,” answered Imlac, “have indeed said that the soul is material, but I can scarcely believe that
20 any man has thought it who knew how to think; for all the conclusions of reason enforce the immateriality of the mind, and all the notices of sense and investigations of science concur to prove the unconsciousness of matter.

“It was never supposed that cogitation is inherent
25 in matter, or that every particle is a thinking being. Yet if any part of matter be devoid of thought, what part can we suppose to think? Matter can differ from matter only in form, density, bulk, motion, and
30 direction of motion. To which of these, however varied or combined, can consciousness be annexed?
To be round or square, to be solid or fluid, to be

great or little, to be moved slowly or swiftly one way or another, are modes of material existence all equally alien from the nature of cogitation. If matter be once without thought, it can only be made to think by some new modification; but all the modifications 5 which it can admit are equally unconnected with cogitative powers."

"But the materialists," said the astronomer, "urge that matter may have qualities with which we are unacquainted." 10

"He who will determine," returned Imlac, "against that which he knows, because there may be something which he knows not; he that can set hypothetical possibility against acknowledged certainty, is not to be admitted among reasonable beings. All that we know 15 of matter is, that matter is inert, senseless, and lifeless; and if this conviction cannot be opposed but by referring us to something that we know not, we have all the evidence that human intellect can admit. If that which is known may be overruled by that which 20 is unknown, no being, not omniscient, can arrive at certainty."

"Yet let us not," said the astronomer, "too arrogantly limit the Creator's power."

"It is no limitation of omnipotence," replied the 25 poet, "to suppose that one thing is not consistent with another, that the same proposition cannot be at once true and false, that the same number cannot be even and odd, that cogitation cannot be conferred on that which is created incapable of cogitation." 30

"I know not," said Nekayah, "any great use of this question. Does that immateriality, which in my

opinion you have sufficiently proved, necessarily include eternal duration?"

"Of immateriality," said Imlac, "our ideas are negative, and therefore obscure. Immateriality
5 seems to imply a natural power of perpetual duration as a consequence of exemption from all causes of decay. Whatever perishes is destroyed by the solution of its contexture, and separation of its parts; nor can we conceive how that which has no parts, and
10 therefore admits no solution, can be naturally corrupted or impaired."

"I know not," said Rasselas, "how to conceive anything without extension. What is extended must have parts, and you allow that whatever has parts
15 may be destroyed."

"Consider your own conceptions," replied Imlac, "and the difficulty will be less. You will find substance without extension. An ideal form is no less real than material bulk; yet an ideal form has no
20 extension. It is no less certain, when you think on a pyramid, that your mind possesses the idea of a pyramid, than that the pyramid itself is standing. What space does the idea of a pyramid occupy more than the idea of a grain of corn? or how can either
25 idea suffer laceration? As is the effect, such is the cause; as thought is, such is the power that thinks, a power impassive and indiscerptible."

"But the Being," said Nekayah, "whom I fear to name, the Being which made the soul, can destroy it."

30 "He surely can destroy it," answered Imlac, "since, however unperishable in itself, it receives from a higher nature its power of duration. That it

will not perish by any inherent cause or principle of corruption, may be collected from philosophy; but philosophy can tell no more. That it will not be annihilated by him that made it, we must humbly learn from higher authority." 5

The whole assembly stood awhile silent and collected. "Let us return," said Rasselas, "from this scene of mortality. How gloomy would be these mansions of the dead to him who did not know that he shall never die; that what now acts shall continue 10 its agency, and what now thinks shall think on forever. Those that lie here stretched before us, the wise and the powerful of ancient times, warn us to remember the shortness of our present state; they were perhaps snatched away while they were busy, like us, in the 15 choice of life."

"To me," said the princess, "the choice of life is become less important; I hope hereafter to think only on the choice of eternity."

They then hastened out of the caverns, and under 20 the protection of their guard returned to Cairo.

CHAPTER XLIX.

THE CONCLUSION, IN WHICH NOTHING IS CONCLUDED.

It was now the time of the inundation of the Nile. 25 A few days after their visit to the catacombs the river began to rise.

They were confined to their house. The whole region being under water, gave them no invitation to

any excursions, and being well supplied with materials for talk, they diverted themselves with comparisons of the different forms of life which they had observed, and with various schemes of happiness which each of
5 them had formed.

Pekuah was never so much charmed with any place as the convent of St. Anthony, where the Arab restored her to the princess, and wished only to fill it with pious maidens and to be made prioress of the
10 order; she was weary of expectation and disgust, and would gladly be fixed in some unvariable state.

The princess thought that, of all sublunary things, knowledge was the best. She desired first to learn all
15 sciences, and then purposed to found a college of learned women, in which she would preside, that, by conversing with the old and educating the young, she might divide her time between the acquisition and communication of wisdom, and raise up for the next age models of prudence and patterns of piety.

20 The prince desired a little kingdom in which he might administer justice in his own person and see all the parts of government with his own eyes; but he could never fix the limits of his dominion, and was always adding to the number of his subjects.

25 Imlac and the astronomer were contented to be driven along the stream of life, without directing their course to any particular port.

Of these wishes that they had formed, they well knew that none could be obtained. They deliberated
30 awhile what was to be done, and resolved, when the inundation should cease, to return to Abyssinia.

NOTES.

Abbreviations : The *Adventurer*, *Idler*, *Rambler*, are referred to by number. By *Dictionary* or *Dict.* is meant Johnson's *Dictionary of the English Language*. *Encyc. Brit.* is the *Encyclopædia Britannica*, ninth edition. Hill, quoted in the notes, refers to the edition of *Rasselas* by G. Birkbeck Hill (1887). By *Life* is meant Boswell's *Life of Johnson*, Hill's edition. Unless otherwise specified, *Lobo* is Johnson's translation of Legrand's Lobo, *Voyage to Abyssinia*. A reference to *West* is the Rev. W. West's edition of *Rasselas* (1868). *Cf.* means *compare*.

1 : 1. *Ye who*. The optimists of the age. Those who believed with Shaftesbury and Pope that this is the best possible world. It was to express his disbelief in such optimism that Johnson wrote *Rasselas*; *cf. Introduction*, p. xxxvi, and *Rambler*, 128.

6. *Rasselas*. The name is undoubtedly from *Ras Sela Christos*, or, as it is usually printed in Legrand and Lobo, *Rassela Christos*, the name of a general or chief of Abyssinia. *Ras* signifies 'chief' or 'prince,' and the title still exists. The word is the same as the Hebrew *Rosh*, Gen. xlv. 21, Ezekiel (Rev. Ver.) xxxviii. 2, 3; xxxix. 1. *Sela Christos* means 'image of Christ,' according to Ludolph's *History of Ethiopia* (1681). Many Abyssinian names were compounded of Christian names, as of Christ, the Trinity, Mary. In Ludolph the name appears as *Ras-seclax*, *x* being pronounced *sh* in Portuguese, so that this form is somewhat nearer the one given by Johnson. A writer in *Notes and Queries*, XII. (3d series) 411, suggests that Johnson may have had in mind an Abyssinian prince who is said to have lived for a time at the court of George II. Even if there were such a person, however, the fact explains nothing not better explained in other ways.

7, *mighty emperor*. "The kings of Abyssinia, having formerly had several princes tributary to them, still retain the title of emperor."—*Lobo*, p. 260.

8, *Father of Waters*. "The Nile . . . the natives call *Abavi*, that is 'father of waters.'"—*Lobo*, p. 97.

8, *begins his course*. Hill in his edition of *Rasselas* explains this by saying, "the floods which give Egypt its fertility are caused by the Blue Nile, and the Atbara, which both rise in Abyssinia." But such a statement fails to explain Johnson's reference to the source of the Nile. The latter is clear, however, from *Lobo*, whom Johnson followed in this particular as in so many others. *Lobo* says, "The Nile rises first in Sacala, a province of the kingdom of Goïama . . . In the eastern part of this kingdom on the declivity of a mountain . . . is that source of the Nile which has been sought after at so much expense of labor, and about which such variety of conjectures hath been formed without success," pp. 97, 98. A minute description follows of the springs at the head of the Nile; *cf.* note on 21 : 22. If there were any doubt as to this explanation of the references to the source of the Nile, it is set at rest by a map in *Légrand's Lobo*, of which, for its interest in this and other particulars, a sketch is given on the following page.

10, *harvests of Egypt*. Egypt was famous for the production and export of grain from the time of the Pharaohs to the Moham-medan conquest about 640 A. D., after which it continued to decline until the tenth century. *Cf. Encyc. Brit.*, VII. 707.

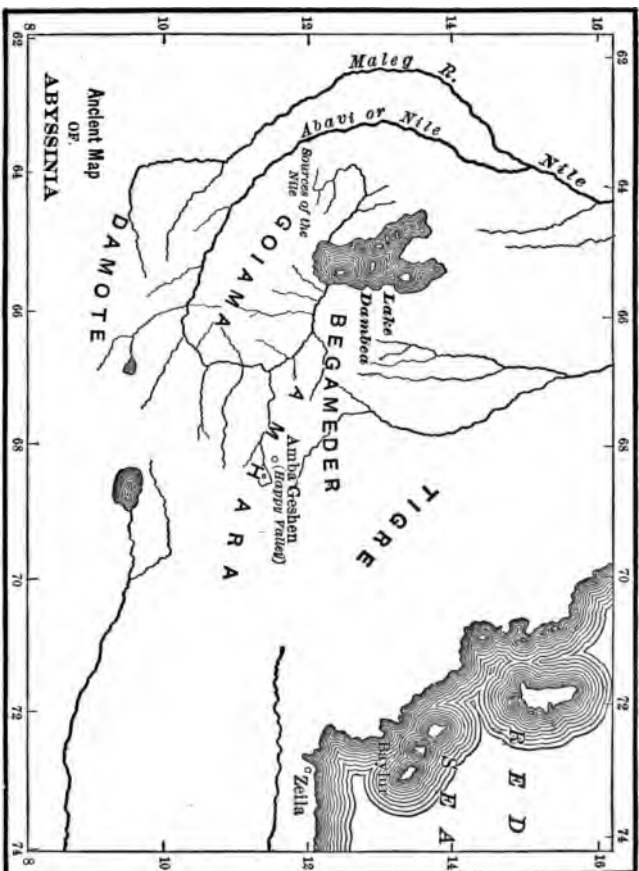
13, *he*. Note that the antecedent is in 1. 7. For explicit reference the noun should be repeated, as is done in most editions, though not so in the original.

14, *private*. Means 'secluded, solitary,' the older sense. *Cf. Dict.* and 4 : 9 ; 68 : 26.

17, *The place*. See *Introduction* for origin of the idea of the happy valley. *Cf.* description with *Paradise Lost*, IV. 132-268.

20, *of which*. Note position of phrase at beginning of clause instead of after the word it modifies. *Cf.* 2 : 2 ; 6 : 1 ; 12 : 15 ; 15 : 26 ; and *Introduction*, p. xlv.

21, *the summits overhang*. "At the top it [the hill Amara] is overhung with rocks jutting forth at the sides the space of a mile,



- spreading forth like mushrooms."—*Purchas his Pilgrimage*, cf. *Introduction*, p. xxv. This description may have been in Johnson's mind. See also 41: 18.

2: 7, *massy*. The older word to which the form *massive* is now preferred; cf. 3: 30, and *Introduction*, p. xlv.

8, *engines*. The term once included instruments of all sorts, not machines of a certain kind; cf. 15: 17; 34: 26; and *Introduction*, p. xlv.

13, *whom*. *Who* was sometimes used in the Elizabethan age for inanimate objects and for animals, as in *King John*, V. vii. 21–22.

"This pale faint swan,
Who chants a doleful hymn to his own death."

20, *every month*. "They sow and reap in every season, the ground is always producing and the fruits ripen throughout the year."—*Lobo*, p. 109.

28, *subtle monkey*. Lobo refers to the "Monkeys, creatures so cunning that they would not stir if a man came unarmed, but would run immediately when they saw a gun" (p. 41).

3: 15, *those*. Printed *these* in first edition, but clearly a misprint for *those*.

31, *by*. One would now say *with*. For other unusual uses of *by* see 19: 26; 70: 24; 91: 2.

4: 2, *reparation*. '1. The act of repairing. 2. Supply of what is wasted. 3. Recompense for any injury.'—*Dict.* The first meaning has now been almost wholly replaced by the third.

11, *successive*. A favorite word, cf. 14: 10; 23: 21; 76: 18. It has been changed in this place to 'a long race of' in many editions.

12, *reposed*. Generally printed *deposited*, but used here and often, as in 88: 30.

22, *Abyssinia*. An example of the name of the country for the king of it; cf. similar use in Shakespeare, *King John*, I. i. 20, and often.

5: 1, *public*, as opposed to *private* in the sense explained in note to 1: 14.

4, *felicity*. A favorite word with Johnson; cf. 7: 9, 10, and often.

8, *was*. Lack of grammatical concord was more common in the eighteenth century than it is to-day. Cf. *Introduction*, p. xlv, and 28 : 2 ; 37 : 12 ; 62 : 10 ; etc.

27, *endeavored*. This verb and the corresponding noun are characteristic words with Johnson. His characters seldom *try* anything ; they always *endeavor* ; cf. 10 : 24 ; 37 : 16, for the verb, and for the noun, 5 : 28 ; 9 : 2 ; 19 : 29.

6 : 3, *humor*, 'present disposition' as Johnson defines it.

26, *tuning one unvaried*. But one of many incidental proofs that Johnson lacked any true appreciation of nature ; cf. also 25 : 8.

27, *lutanist*. In his *Dictionary* Johnson gives no other form of the word. Richardson is the first to cite *lutist*.

31, *proper*. '1. Peculiar ; not belonging to more. 3. One's own.'—*Dict.* Johnson's use of the word, as of many others, is nearer the original signification ; cf. Lat. *proprius*, Fr. *propre*.

7 : 8, *burthened*. Johnson says in the *Dictionary* under *burden*, 'properly written *burthen*,' for which he cites the Old English form. The form with *th* was common in the eighteenth century, as shown by the writings of Burke, Gibbon, and others.

18, *discovered*. '1. To shew ; to disclose ; to bring to light ; to make visible.'—*Dict.* This is the usual use of the word through the book ; cf. 90 : 19 ; 92 : 31, and often. The noun *discovery* also means 'disclosure,' as in 48 : 4. Note that the idiom *discovered him to feel* is not so peculiar when we take into account this older meaning.

19, *some solace*. Johnson points out a note of insincerity in *Rasselas*. He had little sympathy with the sentimentalist who thinks he is unhappy when he is not really so. "'Depend upon it,' said he [Johnson], 'that if a man talks of his misfortunes there is something in them that is not disagreeable to him.'"—*Life*, IV. 31.

28, *disease*. Johnson defines as 'Distemper ; malady ; sickness ; morbid state,' the last of which is the meaning here.

8 : 1, *opportunity of*. For the peculiarities in the use of prepositions see *Introduction*, p. xlv.

3, *intellects*. The pluralizing of an abstract noun was earlier a common phenomenon of English. Johnson uses this word in other

places (*cf. Life*, IV. 181) but he cites no example of it in his *Dictionary*. Note the similarity of the plural *wits*.

16, *had been lately*. Johnson usually follows the custom of keeping the compound auxiliary together, placing the adverb either before or after. See *Introduction*, p. xlv.

18, *loneliness*. '1. Solitude ; want of company. 2. Disposition to solitude.'—*Dict.* *Cf. lonely*, l. 20.

31, *want*. '1. To be without something fit or necessary. 6. To wish ; to long ; to desire.'—*Dict.* The last meaning had scarcely begun to be common. When it became so the word was no longer unambiguous, and was less frequently used.

9 : 7, *something to pursue*. That activity is an essential of happiness has often been asserted.

18, *if you had seen*. This remedy for unhappiness, consideration of the miseries of others, Johnson discussed at length in the *Rambler*, 52.

19, *miseries of the world*. This idea of the unhappiness of life permeates Johnson's writings. *Cf. the Adventurer*, 108, 111, 120, 138 ; *Rambler*, 5, 44, 66, 165, 196, 203 ; *Idler*, 80 ; *Life*, Index under 'Happiness' ; and *Rasselas*, 34 : 8 ; 35 : 9 ; 39 : 22 ; 49 : 19 ; 50 : 3 ; 123 : 27.

29, *only*. Instead of *only* the adjective, the sense requires the adverb modifying produced. *Cf. for another incorrect use*, 13 : 3.

10 : 12, *much must be endured*. See 35 : 9 for a similar statement.

11 : 21, *run*. This form of the preterit occurs also in 15 : 24. In his *Dictionary* Johnson gives only the preterit *ran*, but in his grammar prefixed to the *Dictionary* he gives *run* as the preterit, saying of *ran*, *began*, *sang*, and others that 'most of these are now obsolete.' *Cf. Introduction*, p. xlv.

12 : 12, *We are long*. For the idiom, which is no longer literary English, *cf. l. 21*, 49 : 19, and *Troilus*, III. ii. 18.

24, *absurd*. '1. Unreasonable, without judgment as used of men. 2. Inconsistent, contrary to reason ; used of sentiments and practices.'—*Dict.* The present use of the word in the sense of 'ridiculous' seems not to have been known.

25, *disgust*. '2. Ill humor ; malevolence ; offense conceived.'—*Dict.* It is clearly in the milder sense of the first definition

that Johnson uses the word throughout *Rasselas*. Burke and Gibbon show a similar use.

13: 12, *resolving* . . . *resolves*. Note the emphasis obtained by repeating the idea of the verb in the noun; *cf.* the cognate accusative, *regretted his regret*, l. 22.

15, *What cannot*. Johnson was fond of translating simple expressions into his more elaborate form; *cf.* *Introduction*, p. xlii.

27, *He*. Note the lack of explicit reference in beginning a new chapter with the pronoun; but *cf.* on chapter divisions *Introduction*, p. lii.

14: 4, *grate*. The only definition in the *Dictionary* that is at all applicable is: '1. A partition made with bars placed near to one another or crossing each other; such as in cloisters or prisons.' Possibly the word was used colloquially for a 'cage.'

7, *prominence*. Nearer the original meaning of 'jutting out from,' with reference to the fact explained in 1: 21.

22, *searches*. *Researches* occurs in most modern editions, but *cf.* 56: 13.

15: 13, *artists*. '1. The professor of an art, generally of an art manual. 2. A skillful man, not a novice.'—*Dict.* Note the specialized meaning to-day.

16: 4, *chariot*. '3. A lighter kind of coach, with only front seats.'—*Dict.*

17: 10, *The earth's attraction*. Newton had published his *Principia*, containing the theory of gravitation, in 1687; yet Johnson's conception of the theory as here given is far from accurate. A similar ignorance is shown, a few lines beyond, in saying that a person 'furnished with wings and hovering in the air, would see the earth and all its inhabitants rolling beneath him.'

27, *the Nile*. The course of the Nile was as much a mystery in the eighteenth century as in antiquity. Not until 1858 was its chief source discovered by Speke.

18: 7, *Nothing will ever*. "So many objections might be made to everything, that nothing could overcome them but the necessity of doing something."—*Life*, II. 128.

11, *volant*. In the *Dictionary* Johnson quotes Wilkins's *Mathematical Magic*, 'The volant, or flying automata, are such contrivances as have a self-motion.'

19 : 8, *levity*. Means 'lightness' in the physical sense ; now used mainly of the mind.

20 : 1, *the rainy season*. "The winter begins here in May, and its greatest rigor is from the middle of June to the middle of September. The rains that are almost continually falling in this season make it impossible to go far from home."—*Lobo*, p. 63.

15, *domestic*. '1. Belonging to the house ; not relating to things public. 2. Private ; done at home ; not open.'—*Dict*.

17, *Imlac*. This name, which Johnson took from books on Abyssinia, occurs as *Amlac* or *Imlac*. The former is found in Legrand's *Lobo* and in Johnson's translation, but the latter is given in Ludolph's *History of Ethiopia* (Frankfort, 1681 ; London, 1684), where mention is made of 'Icon Imlac, a prince of the Salomonean race.' Icon Imlac is said to have reigned from 1268–1283. The form of the name is an incidental proof that Johnson knew other books on Abyssinia than *Lobo* ; cf. *Introduction*, p. xxix. It will be noticed that Imlac most commonly represents Johnson, and that in here choosing for his poem the 'various conditions of humanity' he takes such a subject as Johnson chose over and over again in his Essays.

27, *curiosity*. Johnson defines as '1. Inquisitiveness ; inclination to inquiry.' In the dedication to *Lobo* Johnson says : "A generous and elevated mind is distinguished by nothing more certainly than an eminent degree of curiosity"; in *Rambler*, 150, "Curiosity is one of the permanent and certain characteristics of a vigorous intellect"; and in *Rambler*, 103, "Curiosity is in great and generous minds the first passion and the last." This favorite word is generally used in a good sense ; but cf. 44 : 5 ; 47 : 10.

32, *accident*. Used in sense of 'that which happens unforeseen ; casualty, chance,' the third definition of the *Dictionary*. The word *incident* would now be used sometimes, as in 38 : 13.

21 : 6, *History of Imlac*. The story of Imlac's travels was, perhaps, suggested by one of the stories relating the conversion of the Abyssinians. "Meropius the philosopher, a native of Tigre, took a resolution to travel, either that he might enjoy the conversation of other philosophers or for the sake of traffic. . . This man, having wandered over all India, determined at length to return home with two young men, his kinsmen and the companions

of his travels."—*Lobo*, p. 303. One account says that, though Meropius himself died or was put to death, his companions were instrumental in introducing Christianity into their native country.

11, *required*. Here means 'requested,' and Johnson often uses it in this sense; *cf.* 101 : 25; 129 : 23.

15, *To talk*. "To read, write, and converse in due proportions is therefore the business of the man of letters."—*Adventurer*, 85. Johnson here describes the life of which he was so fond.

21, *Goiama*. One of the five kingdoms belonging to the empire of Abyssinia, according to *Lobo*.

22, *fountain of the Nile*. The reference is doubtless to the two springs described as the true source of the great river; *cf.* *Lobo*, pp. 96, 210. The word *fountain* is defined by Johnson as 'the head or first spring of a river.'

24, *Afric*. Spelled *Africk* in the first edition. Johnson used both *Africk* and *Africa*—the former the French, the latter the Latin form.

24, *ports of the Red Sea*. Abyssinia is known to have had important trade with India through the Red Sea ports. Of these, the Portuguese Duarte Barbosa refers to Dalaqua as 'the seaport which is most made use of by the Abyxins [Abyssinians] of the country of Prester John.'—*Description of East Africa and Malabar* (Hakluyt Society), p. 18. But Baylur, Zeila, and Dancali are also mentioned as important.

28, *the governors*. Although Imlac says (22 : 14) that 'Oppression is in the Abyssinian dominions neither frequent nor tolerated,' the statement here is borne out by Abyssinian history. "The governors purchase their commissions, or, to speak properly, their privilege of pillaging the provinces."—*Lobo*, p. 263. Note the form *spoiled*, which Johnson seems to prefer to *despoiled*.

22 : 2, *dares*. Note the use of the indicative for the subjunctive, as shown by the final *s*; *cf.* *needs*, 78 : 18.

7, *durst*. This form of the preterit has been almost wholly replaced by the weak form *dared*. Johnson gives *durst* as the preterit of *dare* used intransitively, *dared* when used transitively. Neither this case nor the next (23 : 3) conforms to his rule; but *cf.* 132 : 16.

25, *had rather*. In his *Dictionary* Johnson says of 'to have

rather,' which he cites under *rather* : ' This is, I think, a barbarous expression of late intrusion into our language, for which it is better to say *will rather*.'

thee. The prince is not consistent in his use of these archaic and poetical forms ; *cf.* 26 : 11-16, 24 ; 31 : 21, 27, etc.

23 : 8, *some desire*. See 89 : 23 for a similar thought.

16, *invention*. Johnson defines as ' To feign ; to make by the imagination.'

24, *gratifications*. A favorite word : *cf.* 36 : 28 ; 57 : 1.

27, *I did not find them wiser*. Is this a reminiscence in regard to Johnson's own teachers at Oxford ? *Cf. Life*, I. p. 59 and note 3.

29, *initiate* . . . *in*. According to the quotations in the *Dictionary*, Locke used this idiom, More and Addison preferring *initiate into*. *Cf.* 48 : 5.

24 : 2, *parsimony*. Used here in the sense of ' frugality,' one of the meanings in the *Dictionary*.

10, *We*. Note that there is no explicit antecedent for this *we*—a somewhat faulty construction.

17, *sciences*. Constantly used in the unrestricted sense of knowledge of any kind. See *Dictionary*.

18, *obliged*. ' 1. To bind : to impose obligation ; to compel to something.' *Cf.* 110 : 28.

31, *Surat*. An important port of India on the west coast of Hindostan. Founded at the beginning of the eighteenth century, and soon rising to the rank of chief commercial city of India, it was probably the most populous city of India during the eighteenth century. Later its trade was transferred to Bombay, and the city lost its position of importance. Originally its trade with Africa was an important feature. Surat is mentioned in *Lobo*, p. 140.

25 : 25, *naval*. Note the more restricted use of this word at present.

26 : 26, *Agra*. The chief city of the Mogul empire, founded by Akbar the Great in the sixteenth century. It remained the provincial capital till the mutiny of 1857, although its prestige had long before passed to Surat, Bombay, and other cities.

27, *Indostan*. Older form of the word, used also in *Rambler*,

Great Mogul. A term first applied to Akbar the Great, a contemporary of Queen Elizabeth and real founder of an Indian empire larger than that which had ever acknowledged the sway of a single ruler. See *Encyc. Brit.*, XII. p. 794.

27 : 10, *astonished at his wisdom.* This reflects Johnson's own reverence for royalty. Like Imlac in his interview with the Indian emperor, he was himself similarly impressed by an unimportant conversation of a few minutes with George III.; *cf. Life*, II. 33.

26, *Persia.* Imlac made his journey, no doubt, by one of the great overland routes from India to the west, or possibly by the waterway from India up the Persian Gulf. Note that Imlac makes no mention of returning to Persia from Arabia, whither he had gone (28 : 1), but says that he went 'from Persia' (31 : 28), through Syria, to Palestine.

28, *accommodations.* '2. In the plural, conveniences, things requisite to ease or refreshment.'—*Dict.* *Cf.* also 57 : 24.

Persians. "As they were observed anciently to be of all men the most civil and obliging, they retain the same disposition to this day, especially toward foreigners, who admire their hospitality and benevolence."—Harris's *Collection of Voyages* (1744), II. 892.

28 : 2, *nation . . . who.* Note the lack of grammatical concord between the antecedent and the relative; *cf.* 39 : 9.

4, *herds.* The first edition reads *herbs*, obviously a misprint.

9, *Poetry.* It may seem strange that the dissertation upon poetry should be suggested by travels in Persia and Arabia, but *cf.* note on 29 : 4.

11, *learning.* '1. Literature, skill in language or sciences; generally scholastic knowledge.'—*Dict.* *Cf.* for a similar use of the word, Goldsmith's *Inquiry into the State of Polite Learning in Europe.*

14, *most ancient poets.* "The reverence due to writings that have long subsisted arises therefore, not from any credulous confidence in the superior wisdom of past ages, or gloomy persuasion of the degeneracy of mankind, but is the consequence of acknowledged and indubitable positions, that what has been longest known has been most considered, and what is most considered is best understood."—*Preface to Shakespeare.*

22, *first writers*. "Some advantage they [the ancients] might gain merely by priority, which put them in possession of the most natural sentiments and left us nothing but servile repetition or forced conceits."—*Rambler*, 169.

29 : 4, *poets of Persia*. "No people have greater genius for poetry [than the Persians], insomuch that there is not a festival or entertainment made but a poet is introduced and desired to oblige the company with his composition."—Harris's *Collection of Voyages*, II. 892.

5, *the volumes*. It was an Arab custom to suspend in some public place, as a mosque, works which had received the highest praise at the festival of Okad. Seven of these, belonging to the sixth century, were designated Muallakat 'suspended' and became a sort of standard for Arabic poetry in after times. There is a tradition that these were kept in the Kaaba within the Mosque of Mecca ; *cf. Encyc. Brit.*, II. 263.

7, *imitation*. "The imitator treads a beaten walk, and with all his diligence can only hope to find a few flowers or branches untouched by his predecessor, the refuse of contempt or the omissions of negligence."—*Rambler*, 86 ; *cf. same*, 121.

16, *no kind of knowledge*. "All knowledge is of itself of some value. There is nothing so minute or inconsiderable that I would not rather know it than not."—*Life*, II. 357.

30 : 11, *business of a poet*. Ruskin in *Modern Painters*, pp. xxxviii, xlvi, xlix, has a similar statement as to the aim of the painter. Note that the realist in art opposes this view.

25, *condition*. Here used as often in the sense of 'rank,' the sixth definition in the *Dictionary*. Johnson quotes *Tempest*, III. i. 59.

"I am in my *condition*
A prince, Miranda."

31 : 1, *abstracted*. This use corresponds to Johnson's definition 'refined, purified,' for which he quotes Donne's 'abstracted spiritual love.'

3, *transcendental*. As here used the word is nearly equivalent to 'general,' corresponding to the definition 'general, pervading many particulars,' of the *Dictionary*.

4, *slow progress*. All this Johnson was himself realizing in his

own struggle with poverty and neglect. Cf. the well-known line of *London*,

"Slow rises worth by poverty depressed."

8, *legislator*. Johnson thought of poetry mainly as a vehicle for the expression of moral sentiments. He praised Shakespeare because, he said, 'it may be doubted whether from all his successors more maxims of theoretical knowledge, or more rules of practical prudence can be collected, than he alone has given to his country.'—*Preface to Shakespeare*.

32: 12, *commerce*. British commerce, which Johnson no doubt was thinking of especially, had increased greatly in the first half of the eighteenth century. For example, in 1663 the exports and imports of England amounted to about £6,000,000. In 1761 the total trade of Great Britain was £26,000,000. The exports alone had risen from £6,000,000, in 1699 to £16,000,000 in 1761. This was great increase compared with all previous time, though dwarfed by the development of trade in the present century. See the *History of Commerce in Europe*, by H. De B. Gibbins.

14, *By what means*. When in June, 1781, Johnson read *Rasselas* for the first time since its publication, he pointed out this passage (ll. 14-26) and said to Boswell, "This, Sir, no man can explain otherwise."—*Life*, IV. 119.

18, *natural*. Used in the sense of 'native,' although no such meaning is given in the *Dictionary*.

27, *When . . . shall I*. When putting these words into the mouth of the prince, Johnson may have had in mind the following: "The Abyssins were much addicted to pilgrimages into the Holy Land."—*Lobo*, p. 254.

28, *mighty confluence*. See *Encyc. Brit.*, XIII. 644, for a description of Jerusalem at Easter.

33: 5, *many . . . sects*. After the Reformation pilgrimages were no longer kept up by Protestants, though still continued by Roman Catholics.

24, *our religion*. The Abyssinians traced their Christianity directly to Palestine in the time of the Apostles, although their conversion did not actually take place till 330 A. D., when Frumentius was made bishop of Abyssinia by Athanasius of Alexan-

dria. According to the native account Queen Candace, "being converted by Inda, her eunuch whom St. Philip baptized, prevailed with her subjects to quit the worship of idols and profess the faith of Jesus Christ."—*Lobo*, p. 45.

28, *some place*. "Far from me and from my friends be such frigid philosophy as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery or virtue. That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona."—*Journey to the Western Islands*. On the other hand Johnson wrote to Boswell, who had cited the Jewish custom of worshipping at Jerusalem: "It may be dangerous to receive too readily and indulge too fondly opinions, from which perhaps no pious mind is wholly disengaged, of local sanctity and local devotion. . . We know and ought to remember that the universal Lord is everywhere present, and that to come to Iona or to Jerusalem, though it may be useful, cannot be necessary."—*Life*, II. 276.

34: II, *knowledge*. "A desire of knowledge is the natural feeling of mankind, and every human being whose mind is not debauched will be willing to give all that he has to get knowledge."—*Life*, I. 458. See also the incident occasioning the remark.

29, *communication*. In the eighteenth century great improvements had been made in roads, and foreign travel also became exceedingly common among Englishmen; *cf.* Lecky, *England in the Eighteenth Century*, VI. 176–179. Yet, as Hill points out, Johnson never visited Lichfield during the twenty-six years that his mother lived there after his removal to London. It must be remembered, however, that the journey was twenty-six hours by coach, as Johnson tells us in one of his letters.

31, *policy*. Johnson's first definition is, 'The art of government, chiefly with respect to foreign powers.'

35: 9, *Human life*. "Philosophers there are who try to make themselves believe that this life is happy, but they believe it only while they are saying it, and never yet produced conviction in a single mind."—Johnson in *Piozzi Letters*, I. 150.

36: 8, *At last*. "The man of business, wearied with unsatis-

factory prosperity, retires to the town of his nativity and expects to play away the last years with the companions of his childhood, and to recover youth in the fields where he once was young."—*Idler*, 43.

22, *Cairo*. "Cairo may be compared to a mosaic of the most fantastic and bizarre description, in which all nations, customs, and epochs are represented—a living museum of all imaginable and unimaginable phases of existence, of refinement and degeneracy, of civilization and barbarism, of knowledge and ignorance, of paganism, Christianity, and Mohammedanism."—Baedeker's *Lower Egypt*, p. 244.

32, *the port*. Cf. note on 21 : 24.

37 : 1, *caravan*. Lobo makes several incidental allusions to caravans, which, however, are common in all African countries.

8, *But I was*. On Johnson's first returning to Lichfield, he wrote to Boswell : "I found the streets much narrower and shorter than I thought I had left them, inhabited by a new race of people to whom I was very little known. My play-fellows were grown old, and forced me to suspect that I was no longer young. My only remaining friend has changed his principles."—*Life*, I. 370.

20, *prohibited*. This word may here mean not 'interdicted by authority' but 'debarred,' 'hindered,' the second meaning given by Johnson. The reference might then be a reminiscence of Johnson's own experience ; cf. *Life*, I. 85.

23, *because my father*. One of many suggestions of English society rather than anything peculiar to Abyssinia.

29, *performance*. See 3 : 15 for explanation.

38 : 11, *renovation*. Johnson defines only as 'renewal ; act of renewing ; the state of being renewed.'

18, *corroded*. Johnson quotes Thomson's *Spring* (1075-1080) for a similar use of the word :

"Should jealousy its venom once diffuse

Corroding every thought, and blasting all
Loved Paradise."

The word is used again at 109 : 2.

39 : 19, *choice of life*. Johnson first intended to make this the title of his book ; cf. *Introduction*, p. xi.

41 : 12, *It has*. Cf. Pope's *Essay on Man*, III. 169.

42 : 13, *He that*. "Johnson was all his life fond of computation, as it fixed his attention steadily on something without and prevented his mind from preying upon itself."—*Life*, I. 72. "When Mr. Johnson felt his fancy, or fancied he felt it, disordered, his constant recurrence was to the study of arithmetic."—*Anecdotes*, p. 77.

43 : 4, *wrought*. Johnson gives both *worked* and *wrought* as the preterit of *work*.

7, *Nekayah*. So far as known, Johnson originated this name, as that of Pekuah, while both Rasselas and Imlac are found in the same or slightly different forms.

26, *deny me to accompany*. Note the idiomatic use of the infinitive, and cf. *Introduction*, p. xlv.

44 : 8, *the top*. The flat, mushroom-like top already described ; cf. note on 1 : 21. The reference to the ' Nile . . . beneath them ' indicates that they had made their way out on the west side of the valley ; see map on p. 145.

25, *jewels . . . which*. Note the distance of the relative from its antecedent.

45 : 23, *eat*. Johnson gives in the *Dictionary* preterit *ate* or *eat* ; part. *eat* or *eaten*. He also uses *eat* as preterit or participle in other places ; cf. 103 : 17, *Life*, II. 166.

30, *admiration*. Used in the older sense of ' wonder.'

46 : 4, *frighted*. Both *fright* and *affright* are given in the *Dictionary*, the latter being referred to the former as if Johnson preferred that form.

16, *ruggedness*. ' Roughness, asperity.'—*Dict*.

29, *Suez*. The royal wanderers retrace the journey of Imlac from Cairo ; cf. 36 : 30.

47 : 16, *stunned*. The first meaning in the *Dictionary* is ' to confound or dizzy with noise ' ; the second, ' to make senseless or dizzy with a blow.' Note how the meanings have been reversed in use.

29, *acquaintance*. ' In this sense the plural is in some authors acquaintance, in others acquaintances.'—*Dict*. The foreign

word had not yet assumed the English plural in all cases; *cf.* 123 : 12.

48 : 8, *money*. "There is no money in Abyssinia."—*Lobo*, p. 56. But Imlac has already been described as knowing and using money (23 : 31), so that it is doubtful whether Johnson had the fact above mentioned in mind.

49 : 1, *says*. This present, instead of the preterit, is no longer in good use, though still found in the folk speech. *Cf.* 63 : 5 ; 73 : 10 ; 78 : 24 ; 113 : 32.

16, *When you feel*. "The world, in its best state, is nothing more than a larger assembly of human beings, combining to counterfeit happiness which they do not feel, employing every art or contrivance to embellish life and to hide their real condition from the eyes of one another."—*Adventurer*, 120. "The public pleasure of far the greater part of mankind is counterfeit."—*Idler*, 18.

50 : 3, *The causes*. "The good and ill of different modes of life are sometimes so equally opposed, that perhaps no man ever yet made his choice between them upon a full conviction and adequate knowledge. . . The mind no sooner imagines itself determined by some prevalent advantage, than some convenience of equal weight is discovered on the other side."—*Rambler*, 63. "Good and evil we know in the field of this world grow up together almost inseparably ; and the knowledge of good is so involved and interwoven with the knowledge of evil, and in so many cunning resemblances hardly to be discerned, that those confused seeds which were imposed on Psyche as an incessant labor to cull out and sort asunder, were not more intermixed."—*Areopagitica* (Hales), p. 17. Johnson even denied the value of choice. "I have often thought those happy that have been fixed from the first dawn of life, by the choice of one whose authority may preclude caprice and whose influence may prejudice them in favor of his opinion."—*Rambler*, 19.

14, *Very few*. "Choice is more often determined by accident than by reason."—*Idler*, 55. "'Young man,' said Omar, 'it is of little use to form plans of life.'"—*Ibid.*, 101.

51 : 2, *Young Men of Spirit*. In the *Adventurer*, 34, 41, and 53, Johnson describes the downfall of such a young man.

12, *images*. The last definition in the *Dictionary* is: 'An idea; a representation of anything to the mind; a picture drawn in the fancy.' The example is from *Merry Wives*, IV. vi. 17:

"the *image* of the jest
I'll show you here at large!"

22, *Happiness* . . . *permanent*. "To make any happiness sincere, it is necessary that we believe it to be lasting, since whatever we suppose ourselves in danger of losing must be enjoyed with solicitude and uneasiness."—*Rambler*, 53.

52: 15, *riot*. Johnson's first definition is: 'wild and loose festivity'; the second, 'a sedition or uproar.' Cf. for the sense *riotous living*, Luke xv. 13. The word was a favorite one with Johnson; cf. 58: 28; 61: 20; 121: 4.

29, *auditory*. The first definition in the *Dictionary* is 'an audience.'

54: 2, *patience*. This is Johnson's own teaching in *Rambler*, 32, quoted on p. xl of *Introduction*.

21, *teachers of morality*. Although himself often called the great moralist, Johnson not infrequently pointed out the inconsistencies of such men; cf. *Rambler*, 129.

30, *are come*. In older usage both *be* and *have* were auxiliaries of past time, as in modern German. Later *have* displaced *be* in most cases, but this was not fully established in the eighteenth century; cf. 37: 11; 61: 11.

55: 16, *What comfort*. "But for sorrow there is no remedy provided by nature; it is often occasioned by causes irreparable; . . . it requires what it cannot hope, that the laws of the universe should be repealed, that the dead should return, or the past should be recalled."—*Rambler*, 47. Possibly, in this account, Johnson had in mind a passage in Cicero's *Tusculan Disputations*, III. 29: "So that the very same Oileus, in Sophocles, who had before comforted Telamon on the death of Ajax, on hearing of the death of his own son is broken-hearted." Hill cites a similar passage in Fielding's *Joseph Andrews* (Bk. IV. ch. 8), a book which Johnson had not read, however.

25, *Pastoral life*. Johnson had no patience with the praise of 'pastoral simplicity.' He satirizes it in *Rambler*, 46, and *Idler*,

71, and he closes the *Life of Gay* with a similar expression of dislike: "Such scenes please barbarians in the dawn of literature and children in the dawn of life, but will be, for the most part, thrown away as men grow wise and nations grow learned."

27, *lowest cataract*. This is at Assuan in Upper Egypt, over 400 miles in direct line from Cairo and 580 miles by river. Yet the party reached it in a leisurely journey of three days; *cf.* 59: 7. It is evident that Johnson could have had no conception of the distance; *cf.* also note on 100: 8.

57: 3, *elegant*. 'Nice; not coarse; not gross.'—*Dict.* The word was in the best of use.

9, *Prosperity*. The subject of this chapter is also treated in *Rambler*, 120.

14, *The shrubs*. "In England the love for gardens . . . forms one of the most remarkable features in the history of national tastes during the first half of the eighteenth century."—Lecky, *England in the Eighteenth Century*, I. 569. *Cf. same*, pp. 566–569, and Sir Wm. Temple's essay *On the Garden of Epicurus*.

58: 1, *eastern hospitality*. "When a stranger comes to a village or a camp, the people are obliged to entertain him and his company according to his rank. . . This custom is so well established that a stranger goes into a house of one he never saw, with the same familiarity and assurance of welcome as into that of an intimate friend or near relation."—*Lobo*, pp. 56–57.

11, *to stop*. This word, in the sense of 'to stay,' has been called an Americanism, but it is used by eighteenth-century writers as well as by Englishmen to-day.

20, *Bassa*. This form of the title is used in Johnson's *Lobo*. It may be mentioned that *Lobo* gives to the 'Bassa of Suaquem' much the same character as here given to the Bassa of Egypt.

59: 5, *Solitude*. For Johnson's opinion on this subject, see the *Adventurer*, 126, and *Rambler*, 6, 7, 110.

11, *gentle uniform murmur*. Fabulous stories had been told of the noise of the cataracts of the Nile, and how they caused deafness to the neighboring inhabitants. *Lobo* seriously alludes to the tale as follows (p. 101): "The fall of this mighty stream from so great a height makes a noise that may be heard at a con-

siderable distance ; but I could not observe that the neighboring inhabitants were at all deaf."

14, *first rude essay of nature*. This well illustrates the attitude of eighteenth-century culture. Johnson was particularly lacking in any appreciation of natural beauty ; *cf. Rambler*, 138.

61 : 8, *pleasure of novelty*. "Novelty is itself a source of gratification."—*Rambler*, 135.

25, *advantages of society*. "Society is the true sphere of human virtue. In social, active life, difficulties will perpetually be met with ; . . . and studying to believe right in respect of these is a discipline of the human heart useful to others and improving to itself."—*Rambler*, 44.

26, *The life*. Boswell reports Johnson as saying : "I never read of a hermit but in imagination I kiss his feet ; never of a monastery, but I could fall on my knees and kiss the pavement. But I think putting young people there, who know nothing of life, nothing of retirement, is dangerous and wicked."—*Life*, V. 62.

62 : 2, *The Happiness*. This chapter is Johnson's satire of Rousseauism. Rousseau had gained the prize of the Dijon Academy in 1750, and in 1753 published his second essay *On the Origin of Inequality among Men*, in which he exalted the state of nature above the state of civilized man. This and other teachings of Rousseau Johnson always opposed ; *cf. Life*, I. 439 ; II. 73, etc. Far from believing in Rousseau's theory, Johnson thought life much advanced 'beyond the state of naked, undisciplined, uninstructed nature.'—*Rambler*, 129. Johnson would not even grant sincerity to Rousseau. "Rousseau knows he is talking nonsense, and laughs at the world for staring at him."—*Life*, II. 74. "I think him one of the worst of men ; a rascal who ought to be hunted out of society, as he has been. . . I would sooner sign a sentence for his transportation, than that of any felon who has gone from the Old Bailey these many years."—*Ibid.*, II. 11-12.

4, *assembly of learned men*. Men in Cairo, as in London, are made to meet in assemblies to converse and dispute, Rasselas frequenting the one as Johnson did the other. Literary clubs were a characteristic feature of eighteenth-century life in London, and Johnson has transferred them to the Egyptian city.

9, *controvertist*. Johnson was fond of nouns ending in *ist*, as *speculatist*, which he frequently uses.

18, *sentiments*. '1. Thought, notion, opinion.'—*Dict.* Cf. 123: 6.

21, *perseverance*. Apparently means here 'pursuit without attainment,' but the *Dictionary* gives no meaning that exactly fits this place.

24, *right of society*. In the *Contrat Social* Rousseau developed his doctrines respecting property, but even the essay on the *Origin of Inequality* shows his opposition to private property, which was believed to have produced all ills. Johnson himself expresses views somewhat akin to those here given. "Mankind is one vast republic where every individual receives many benefits from the labors of others which, by laboring in his turn for others, he is obliged to repay; and . . . where the united efforts of all are not able to exempt all from misery, none have a right to withdraw from their task of vigilance, or to indulge in idle wisdom or solitary pleasures."—*Idler*, 18. "Perhaps retirement ought rarely to be permitted except to those . . . whom infirmity makes useless to the commonwealth; or to those who have paid their due proportion to society and who, having lived for others, may be honorably dismissed to live for themselves."—*Ibid.*, 38. Cf. also *Life*, V. 62.

25, *Others*. In the *Monthly Review* of May, 1759, a critic says that 'the writer has here availed himself of the arguments of Tully'; but it is far more likely that Johnson had eighteenth-century writers in mind.

63: 21, *which is not written*. "Literally translated," said the critic of the *Monthly Review* (May, 1759), "from Tully's definition of the law of nature. 'Ad quam,' says the Roman, 'non docti sed nati, non instituti sed imbuti sumus.'" The quotation is from the oration for Milo, § 4.

64: 18, *the philosopher*. The critic in the *Monthly Review* already quoted says, 'In the character of this sage the writer intends to expose the absurdity of the Epicurean doctrine.' Hill notes the parallel of the philosopher Square in Fielding's *Tom Jones*, who 'measured all his actions by the unalterable rule of right and the eternal fitness of things.' But there can be little

doubt that in this philosopher Johnson had Rousseau especially in mind. For the manner in which the sage expounds his view compare Dick Mintz in *Idler*, 78.

65: 7, *yet young*. Hill reckons that Rasselas was now in his thirty-second year. Note the various time references, 5: 19, 12: 5, 13: 4, 12, 14: 22, 19: 12, 40: 25, 42: 16, 44: 28, 46: 8, 48: 13. The only uncertainty is in regard to the period given to conversations with Imlac, the attempts to escape, and the experiments so far made upon life. Artistically, too much time is given to the story, or the story is made to halt by too explicit references to the time actually taken. Note the time element in the rest of the book.

67: 6, *Constantinople*. In 1517 the Turks overthrew the Memluke rulers of Egypt, and the latter became a province of the Turkish empire.

17, *janissaries*. The janissaries, or janizaries, the first standing army of Europe, had its origin in a body-guard of Christian captives formed by Sultan Amurath I. in 1360. This body-guard, owing to its many privileges, soon became a powerful force, the masters rather than the servants of the Turkish rulers. Like the Roman pretorian guard, they raised or deposed the sultans of Turkey at pleasure. Their power was not finally broken until 1826, when Mahmoud II. reorganized the Turkish army and, being attacked by the janissaries, overthrew them after a struggle of three days; *cf. Encyc. Brit.*, II. 617. The name janissary, 'new soldier,' was first applied to them by Amurath I.; *cf. Gibbon's Roman Empire*, VIII. 29.

22, *insinuated*. Used in a good sense. '2. To push gently into favor or regard.'—*Dict.*

24, *liberality*. 'Munificence, bounty, generosity, generous profusion.'—*Dict.* It is no doubt in the sense of the third part of the definition that the word is used.

25, *airy*. "Gay, sprightly, full of mirth."—*Dict.* According to the *New English Dictionary*, Milton was first to use the word in this sense. For another unusual meaning, *cf. 120: 10*.

68: 30, *Answer*. In his *Life of Gray* Johnson ridiculed a similar apostrophe in the *Prospect of Eton College*. "His supplication to Father Thames to tell him who drives the hoop or

tosses the ball is useless and puerile. Father Thames has no better means of knowing than himself."

69: 6, *provinces*. 'The proper office or business of anyone.'—*Dict*.

10, *fiend* . . . *its*. Most modern editions read 'fury . . . their,' but without authority.

14, *Poverty*. "'There is no place,' said Johnson, 'where economy can be so well practised as in London. . . You cannot play tricks with your fortune in a small place; you must make a uniform appearance. Here a lady may have well furnished apartments and elegant dress, without any meat in her kitchen.'"—*Life*, III. 378.

23, *Yet some*. This recalls Johnson's flinging into the street the shoes which had been set at his door in his needy student days.—*Life*, I. 76.

70: 14, *allayed*. This form of the word *alloy* was the first to enter English, the other being a modern French form.

27, *colors*. An older use of the word in the sense of 'appearance,' as in Bacon's *Colors of Good and Evil*.

71: 5, *The old man*. "Young men have more virtue than old men; they have more generous sentiments in every respect."—*Life*, I. 445.

14, *scrupulosity*. A favorite word with Johnson. "You will be able to examine with the minutest scrupulosity, as Johnson would call it."—Sir Wm. Jones, quoted in *Life*, IV. 5, n. 2.

73: 22, *If he*. Louis XIV. of France put the same sentiment epigrammatically as follows: "Every time I have given a vacant position, I have made a hundred discontented and one unhappy."—Voltaire, *Siècle de Louis, XIV.* ch. 26.

74: 18, *bribery of flattery*. When Boswell boasted that he could not be bribed, Johnson said, "Yes, you may be bribed by flattery."—*Life*, V. 306.

75: 6, *But this*. "It has been the boast of some swelling moralists that every man's fortune was in his own power, that prudence supplied the place of all other divinities, and that happiness is the unfailing consequence of virtue. But surely the quiver of Omnipotence is stored with arrows against which the shield of human virtue, however adamantine it has been boasted,

is held up in vain ; we do not always suffer by our crimes ; we are not always protected by our innocence."—*Adventurer*, 120.

14, *All that virtue*. "It is not therefore from this world that any ray of comfort can proceed. . . But futurity has still its prospects ; there is yet a happiness in reserve. . . This happiness we may expect with confidence because it is out of the power of chance."—*Rambler*, 203.

26, *horrid*. The word was in good use in the older sense of 'hideous, dreadful, shocking.'

76 : 1, *Jerusalem*. An allusion to the siege, capture, and destruction by the Emperor Titus, A. D. 70.

10, *and share*. "I would not give half a guinea to live under one form of government rather than another. It is of no moment to the happiness of an individual."—*Life*, II. 170 ; cf. also *Ibid.*, II. 60.

28, *Marriage*. Johnson took just the opposite view in a conversation with General Paoli, March, 1772.—*Life*, II. 165. He also discusses marriage in *Ramblers*, 18, 45, and in the *Adventurer*, 107.

77 : 9, *casuists*. 'One that studies and settles cases of conscience,' is the only definition of the word in the *Dictionary*.

11, *that none*. 'It is not from reason and prudence that people marry, but from inclination.'—*Life*, II. 101.

79 : 2, *incommodities*. 'Inconvenience, trouble.'—*Dict*.

9, *a choice*. "I believe marriages would in general be as happy, and often more so, if they were all made by the Lord Chancellor upon a due consideration of the characters and circumstances, without the parties having any choice in the matter."—*Life*, II. 461.

14, *common process*. Johnson is here describing English society of his time, thus introducing another anachronism into the story of the Abyssinian prince.

28, *The daughter*. In *Rambler*, 55, a daughter describes her jealous mother.

80 : 14, *suffrages*. 'Vote ; voice given in a controverted point.'—*Dict*.

83 : 4, *His, etc*. This sentence is omitted in most modern editions, though in the original.

26, *my business*. "The great object of remark is human life."
—*Idler*, 97.

84: 16, *passions*. Used as often in the older sense of 'emotion,' rather than of 'violent emotion,' as at present.

85: 29, *pompous*. The word means 'splendid, magnificent, grand,' not 'affected grandeur,' as now.

86: 6, *within*. Note the uneuphonious repetition of the syllable *with* in this line.

9, *Pyramids*. A description of the pyramids by John Greaves, Professor of Astronomy at the University of Oxford, is given in Churchill's *Collection of Voyages and Travels* (1744), Vol. II. In Richard Pococke's *Description of the East* (1743) is an abstract of Mallet's account of the great pyramid, and similarity of expression seems to imply that one or both of these may have been known to Johnson.

18, *great pyramid*. This is the one called 'the splendid,' the great tomb of Khufu (or Cheops) at Gizeh. A good description may be found in the *Encyc. Brit.*, VII. 771, and II. 385.

87: 2, *first passage*. This is on the northern side of the pyramid, forty-nine feet above the middle of the base. A mound of fallen stone reaches nearly to the entrance. Pekuah may well have shuddered, as the passage is a little less than four feet high and not quite so wide, 'a narrow and dreadful passage,' as it is called in *Purchas his Pilgrimage*.

16, *That the dead*. "It is wonderful that five thousand years have now elapsed since the creation of the world, and still it is undecided whether or not there has ever been an instance of the spirit of any person appearing after death. All argument is against it; but all belief is for it."—*Life*, III. 230. See also the episode of the Cock Lane Ghost, I. 406-408.

88: 28, *marble*. None of the chambers are lined with marble, the king's chamber being walled with red granite. However, John Greaves, the Oxford professor to whom attention was called in the note on 86: 9, says, "The floor, the sides, the roof of it are all made of great and exquisite tables of Thebaic marble."—Churchill's *Voyages*, II. 641. In *Purchas his Pilgrimage*, they are also spoken of as "all of well wrought Theban marble."

chest. "This *chest*, no doubt, contained the body of the king

inclosed in three or four chests of fine wood."—Pococke's *Description of the East*, I. 239.

89: 5, *wall of China*. The great wall was begun in 214 B. C., by Che Hwang-te, 'the first universal emperor,' who, however, did not live to see it completed.

15, *no reason*. The pyramids are now believed to have been erected simply as tombs, the massive structures and subterranean passages being intended for security.

32, *is compelled*. Speaking of the building of grand houses and fine gardens, Johnson said, "Alas, Sir, these are only struggles for happiness."—*Life*, III. 199.

91: 2, *instigation*. Used in the sense of 'suggestion,' although Johnson defines it only as 'incitement to a crime; encouragement; impulse to ill.'

92: 22, *presently*. 'Immediately; soon after.'—*Dict*. The first meaning makes the passage stronger than the second.

93: 10, *sunk*. Johnson says in the *Dictionary*, preterit *sunk*, anciently *sank*. Cf. 95: 2, and *Introduction*, p. xlv.

14, *had*. Note the example of the old preterit subjunctive equivalent to 'would have'; cf. 104: 30, 132: 20.

94: 27, *Continues*. Most editions read, "The Princess Langushes for Want of Pekuah."

95: 17, *notions*. 'Sentiments, opinions,' is the second definition of Johnson.

25, *excursions*. The last definition of Johnson is, 'Digression; ramble from the subject.'

96: 22, *Do not entangle*. "All unnecessary vows are folly, because they suppose a prescience of the future which has not been given us. They are, I think, a crime because they resign that life to chance which God has given us to be regulated by reason; and superinduce a kind of fatality from which it is the great privilege of our nature to be free."—*Piozzi Letters*, I. 83.

97: 2, *wealth*. Boswell writes, "Although upon most occasions I never heard a more strenuous advocate for the advantages of wealth than Dr. Johnson, he this day, I know not from what caprice, took the other side. 'I have not observed,' said he, 'that men of very large fortunes enjoy anything extraordinary that

makes happiness.'"—*Life*, IV. 126 ; see also the *Index* to *Life* under 'money.'

5, *communicated*. Other editions add, without authority, 'they must therefore be imparted to others, and to whom could I now delight to impart them?'

14, *obsequiousness*. 'Obedience, compliance,' are the only definitions given by Johnson. The word was evidently not used in a bad sense ; *cf.* also 107 : 26.

19, *fabulous inhabitants*. Hill quotes in explanation the beginning of Blanco White's sonnet to Night,

"Mysterious night ! when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue ?"

This is a parallel reference only. Both Johnson and White probably had in mind some early tale of our first parents.

98 : 5, *Do not suffer*. "I think business the best remedy for grief as soon as it can be admitted."—*Life*, III. 136, *n.* 2. "The stream of life, if it is not ruffled by obstructions, will grow putrid by stagnation."—*Rambler*, 165.

24, *By the Princess*. Instead of these words, other editions add, without authority, "The Progress of Sorrow," as a second title.

100 : 8, *fortress on the extremity of Egypt*. This fortress is also said to be 'in an island of the Nile which lies . . . under the tropic' (107 : 12). Johnson must have had in mind the island of Elephantine near Assuan, the ancient Syene. Herodotus 'speaks of Egypt as beginning at Elephantine' as Pococke tells us, and with this view the latter agrees.—*Description of the East*, I. 118. Elephantine, though not quite 'under' [crossed by] the tropic of Cancer, is but half a degree to the north, so that it fairly fits the description given in this as in other respects. Imlac, who went to this place to get Pekuah (101 : 7), had a journey of about four hundred miles from the place where he left Rasselas, showing perhaps that Johnson had little real conception of the distance ; *cf.* note on 100 : 30. It may be pointed out that in the same vicinity is the first cataract of the Nile where the hermit lived,

although in speaking of the latter (55 : 27) the impression is given that it is much nearer Cairo ; cf. note on the passage.

24, *Arab*. Other editions change Arab to rover, perhaps to save the repetition of the first word in the sentence.

✓ 30, *monastery of St. Anthony*. It has been thought that Johnson here refers to the ancient Coptic monastery of the saint on Mt. Colzim near the Red Sea ; but this can hardly be true. It is more natural to suppose that he had in mind the 'convent of St. Anthony' mentioned by Pococke in describing his 'voyage of Upper Egypt.' This is about fifty miles from Cairo, on the east bank of the Nile, near Atfih (ancient Aphroditopolis). Pococke tells us that, according to the monks, St. Anthony 'went from this place into the desert by the Red Sea, and was there the first founder of the monastic life.' While the term 'monastery' is here used in *Rasselas*, the expression 'convent of St. Anthony' occurs at 141 : 7 and 'convent' again at 133 : 15. Pococke uses both 'monastery' and 'convent.' Atfih is in Upper Egypt only in the older sense of the term, which included Middle Egypt, as it is now called. Besides, the situation in other particulars is suggested by Pococke. He says, "The country is very little inhabited above the convent of St. Anthony, and those that are on the east side are mostly Arabs, who submit to no government."—*Description of the East*, I. 70-71, 128. He also speaks of the monks to whom reference is made at 133 : 12. If any other reason were necessary for the special reference to St. Anthony rather than some other saint, it might be found in the fact that Lobo makes special mention of the monks of St. Anthony's order (pp. 386, 389), and that Alvarez says, in speaking of Abyssinia, "The order of friars is all one and the same in all the dominions of Prester John ; it is all of St. Anthony of the Wilderness."—*Portuguese Embassy to Abyssinia* (*Hakluyt Society*), pp. 90-91.

101 : 10, *the custom*. "He [Sir Eyre Coote] highly praised the virtue of the Arabs ; their fidelity if they undertook to conduct any person, and said they would sacrifice their lives rather than let him be robbed."—*Life*, V. 125.

102 : 7, *of either*. Note that the order should be *either of*.

17, *such refreshments*. For a description of Arab manner of living to-day see the *Encyc. Brit.*, II. 251.

103 : 31, usual act of reverence. "The way of saluting as you approach or pass, is by stretching out the right hand and bringing it to the breast, and a little inclining the head. The extraordinary salute is kissing the hand and then putting it to the head."—*Description of the East*, I. 182.

104 : 19, sons of Ishmael. "The Beduins regard the plundering of caravans or travellers . . . as a supplementary measure; that takes the place of passports or custom dues exacted elsewhere. The land is theirs, they say, and trespassers on it without leave must pay the forfeit."—*Encyc. Brit.*, II. 247.

29, have learned to spare. Other editions change, without authority, to 'could learn reverence or pity.'

105 : 3, civil. Johnson defines as 'civilized ; not barbarous.'

5, punctuality. 'Nicety, scrupulous exactness,' is the definition of Johnson, with no reference to time, as at present. "The chief praise to which a trader aspires is that of punctuality, or an exact and rigorous observance of commercial engagements."—*Rambler*, 201.

20, reverence. Johnson defines as 'veneration, respect, awful regard,' showing that the word was used in a somewhat different sense from that at present.

32, vagrant. 'Wandering ; unsettled ; vagabond ; unfixed in place.'—*Dict.*

106 : 1, remains. Some idea of the importance of these remains may be gained from the article on *Egypt* in the *Encyc. Brit.*, the section on *Topography and Monuments*.

6, erratic. Used in the sense of 'wandering,' the first definition of Johnson.

107 : 12, in. Note preposition here and at **111 : 26 ; 128 : 18.**

An island. Already noted as Elephantine in note on **100 : 8.** It contains a famous Nilometer, or measure of the rise of the Nile, dating from Roman times. Some unimportant ruins are also found.

22, place of honor. Changed in many editions to 'the richest couch.'

108 : 3, river-horses. The common word for the 'hippopotamus' in Johnson's time. In his *Lobo* he uses it more commonly, explaining 'hippopotames' by it sometimes, as in "The river

[Nile] is so full of hippopotames, or river-horses, and crocodiles, that it is impossible to swim over without danger of being drowned" (p. 96).

6, *mermaids and tritons*. The belief that mermaids lived in the Nile is shown by *Purchas his Pilgrimage*, p. 710. Lobo makes no mention of these fabulous creatures.

110: 7, *intercepting*. Cf. Shakespeare, *T. Andron.*, III. i. 40:

"For that they will not *intercept* my tale."

112: 18, *Man of Learning*. West points out that there were professed 'rain-makers' in Abyssinia, although Lobo makes no mention of this fact. He suggests also the similarity between the account of the astronomer and that of the madman of Seville. the story of whom is related in *Don Quixote*, ch. 47.

113: 14, *vacation*. 'Leisure; freedom from trouble or perplexity.'—*Dict*.

115: 6, *emersion*. 'The time when a star, having been obscured by its too near approach to the sun, appears again.'—*Dict*. This is the present technical sense of the word in astronomy.

28, *rage . . . Dogstar . . . fervors . . . Crab*. Expressions depending on the classical ideas of the influence of the stars upon the climate of the earth. Cf. "The dog-star rages."—Pope, *Prologue to Satires*, I. 3; and "The Tropic Crab."—*Paradise Lost*, X. 675.

116: 11, *The Astronomer*. Without authority other editions give as the chapter heading, "The Opinion of the Astronomer is Explained and Justified."

117: 8, *rain on the southern mountains*. Lobo gives an account of the various theories as to the annual overflow of the Nile. Some had supposed it was due to 'high winds which stop the current and so force the water to rise above its banks.' 'Others pretend a subterraneous connection between the ocean and the Nile.' Many have supposed it was due to the 'melting of snow on the mountains of Ethiopia.' He brushes all this aside for the 'real cause' known through the 'immense labors and fatigues of the Portuguese.' "Their observations inform us that Abyssinia where the Nile rises is full of mountains and in its

natural situation much higher than Egypt; that all the winter from June to September no day is without rain; that the Nile receives in its course all the rivers, brooks and torrents which fall from those mountains; these necessarily swell it above the banks and fill the plain of Egypt with the inundation."—*Lobo*, pp. 106, 107.

15, *the same day*. "The Egyptians, especially the Coptics, are very fond of an opinion that the Nile begins to rise every year on the same day; it does indeed generally begin about the eighteenth or nineteenth of June."—Pococke, *Description of the East*, I. 199. "This [the inundation] comes regularly about the month of July, or three weeks after the beginning of the rainy season in Æthiopia."—*Lobo*, p. 107.

32, *it*. The sentence is not clear. Either *it* has the same reference as *that*, and so is superfluous, or *have* must be understood with *exerted*, and the clause is then co-ordinate with *I feel this power*, rather than with *I have long possessed*.

118: 15, *elements*. This use of element, referring to the air, is explained in the *Dictionary* by the remark that 'when it is used alone, *element* commonly means the air.'

22, *I have*. "Some philosophers have been foolish enough to imagine, that improvements might be made in the system of the universe, by a different management of the orbs of heaven."—*Adventurer*, 45. "No other conformation of the system could have given such commodious distributions of light and heat, or imparted fertility and pleasure to so great a part of the revolving sphere."—*Idler*, 42.

119: 19, *Of the uncertainties*. "To Johnson, whose supreme enjoyment was the exercise of his reason, the disturbance or obscuration of that faculty was the evil most to be dreaded. Insanity, therefore, was the object of his most dismal apprehension."—*Life*, I. 66; *cf.* also I. 276, n. 2.

120: 6, *no human mind*. Burton, in his *Anatomy of Melancholy*, a favorite book with Johnson, takes this view. In his introduction Burton says: "To conclude, this being granted that all the world is melancholy, or mad, doats, and every member of it, I have ended my task and sufficiently illustrated that which I took upon me to demonstrate at first." The more restricted statement,

that all great men are somewhat mad, is as old as Aristotle, to whom Burton refers the sentiment, *nullum magnum ingenium sine mixtura dementiæ*. Cf. Dryden, *Absalom and Achitophel*, II. 163-164.

13, *insanity*. Hill notes that this word is in no edition of the *Dictionary*; *sanity*, however, occurs as well as *insane*.

22, *excogitation*. A favorite word with Johnson; cf. also *cogitation*, 137: 25; 138: 29, 30.

121: 16, *dangers of solitude*. Johnson clearly paints these 'dangers' too darkly. He was a man to whom society was essential in order to make him happy. Hence his characteristic summing up of the business of a scholar in 21: 15.

30, *And I*. Cf. with this 57: 1.

122: 11, *image*. Johnson defines the verb as 'to copy by the fancy; to imagine.'

12, *perfect government*. That dreaming of a perfect government could be 'dangerous' 'indulgence of fantastic delight,' is quite in accord with Johnson's own notions. He believed in the 'inseparable imperfection annexed to all human governments.'—*Life*, II. 118. Cf. also note to 76: 10.

27, *rose to return home*. Although Johnson does not tell us so, we may perhaps conjecture that the royal party had spent the evening in the 'private summer-house on the bank of the Nile,' mentioned at 68: 26.

123: 2, *assembly of the sages*. Presumably the 'assembly of learned men' mentioned at 62: 4.

11, *prattled*. Note that the word was not restricted to children's talk.

18, *conserves*. Johnson distinguishes between this word and *preserves*; the former meaning the juice of fruits boiled with sugar, the latter fruits preserved in sugar. The distinction is no longer kept.

26, *dignity*. The word means not 'worthiness' but 'advancement, high place,' in knowledge.

124: 1, *annual overflow of the Nile*. A favorite subject of dispute in former times, as shown by many theories concerning it; cf. note on 117: 8.

10, *Praise*. "Of this ambiguous and disreputable kind is the

love of fame, a desire of filling the minds of others with admiration, and of being celebrated by generations to come with praises which we shall not hear."—*Rambler*, 49.

11, *I have*. Cf. *Introduction*, p. xiv. "I have protracted my work till most of those whom I wished to please have sunk into the grave, and success and miscarriage are empty sounds."—*Preface to Dictionary*. Johnson's wife had died in 1752, three years before the Dictionary was published. "What is success to him that has none to enjoy it? Happiness is not found in self-contemplation; it is perceived only when it is reflected from another."—*Idler*, 41. This was written just after Johnson had heard of his mother's death. It was published Jan. 27, 1759.

24, *retrospect of life*. "Whether it be that life has more vexations than comforts, or what is in the event just the same, that evil makes deeper impression than good, it is certain that few can review the time past without heaviness of heart. He remembers many calamities incurred by folly, many opportunities lost by negligence."—*Idler*, 44.

27, *vacancy*. '5. Listlessness, emptiness of thought.'—*Dict*.

125: 3, *that happiness*. "It is not therefore from this world that any comfort can proceed, to cheer the gloom of the last hour. But futurity has still its prospects; there is yet happiness in reserve which, if we transfer our attention to it, will support us in the pains of disease and the languor of decay. This happiness we may expect with confidence, because it is out of the power of chance, and may be attained by all that sincerely desire and earnestly pursue it."—*Rambler*, 203.

15, *age . . . querulous*. "The querulousness and indignation which is observed so often to disfigure the last scene of life."—*Rambler*, 50.

19, *enjoy . . . can*. This reading of the first edition may be explained as an instance of a general truth taking the present tense in a clause dependent upon a preterit. Most editions have a different reading, as *enjoyed . . . could*, or *enjoyed . . . can*, but without authority.

126: 29, *great republic*. Cf. note on 62: 24, for a similar reference.

127: 20, *come*. Note the change in the point of view of the

speaker. A word to agree with 'go' in the preceding line would be expected.

128: 6, *stay*. Note the sense of 'to wait.'

129: 5, *contrived*. Refers to attempted not completed action, as in 'To form or design; to plan, to scheme, to complot.'—*Dict.*

10, *house of Imlac*. Cf. 47: 25-26.

132: 4, *scruples*. '1. Doubt; difficulty of determination; perplexity; generally about minute things.'—*Dict.*

22, *who*. Note the lack of explicit reference, *who* having no antecedent except as it is implied in *yours*.

133: 14, *Those men*. Hill notes the general resemblance to Voltaire's *Candide*, ch. xxx. "'I have no more than twenty acres of ground,' answered the Turk, 'the whole of which I cultivate with the help of my children, and our labor keeps off from us three great evils—idleness, vice, and want.' . . . 'Let us work then without disputing,' said Martin, 'it is the only way to render life supportable.'"

134: 1, *converses*. The older sense of 'mingling with mankind,' not simply speaking to them.

12, *But perhaps*. See what Johnson says of retiring from the world, 62: 23-29, and *Life*, I. 365; II. 24. "The narrowest system of morality, monastic morality, which holds pleasure itself to be vice."—*Ibid.*, III. 292. "I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race where that immortal garland is to be run for not without dust and heat."—Milton's *Areopagitica* (Hales), p. 18.

31, *it is*. Note the redundant subject *it*, the real subject being *what pleasures are harmless*.

135: 8, *Mortification*. "Austerities and mortifications are means by which the mind is invigorated and roused, by which the attractions of pleasure are interrupted and the chains of sensuality broken."—*Rambler*, 110.

22, *catacombs*. The term 'catacomb' was originally used only for the subterranean burial places of Christians at Rome, but was later extended, first to similar Christian cemeteries in other places and then to those of other people. There are no catacombs in

the immediate vicinity of Cairo, but Pococke, in describing the catacombs of Saccara about ten miles from Gizeh, says the common way of reaching them is from Cairo, so that this may account for Johnson's reference.

28, *is offered*. Various editions read *offers* or *offered* without authority.

136: 1, *descend into the . . . caves*. "The entrance of it [the catacombs] is by a well . . . about four feet square and twenty feet deep cut through the slaty rock. . . The way is then by a passage five feet wide and about fifty feet long which is almost filled up with sand. I then came to a passage of the same size and about six feet high; on one side were the apartments with benches about two feet above the passages; on these I suppose they laid the mummies. . . On the other side are the narrow cells just big enough to receive a large coffin."—*Description of the East*, I. 53-54.

8, *subterraneous*. This form Johnson uses interchangeably with *subterranean*, as in 4: 9, 23: 30.

12, *What reason*. "The inviolate preservation of the body was deemed essential to the corporeal resurrection of the 'justified' dead. The living man consisted of a body, a soul, an intelligence, and an *eidolon*—in Egyptian a *ka*. Death dissociated these parts which must ultimately be reunited for all eternity . . . The body, in order that it should wait intact the return of the soul whose habitation it was, must meanwhile be guarded from corruption and every danger. Hence, and hence only, the extraordinary measures taken to insure the preservation of the corpse and the inviolability of the sepulchre; hence the huge pyramid, the secret pit, and the subterraneous labyrinth."—*Encyc. Brit.*, XVII. 20.

18, *original*. In the *Dictionary*, *origin* and *original* are bracketed as exactly equivalent in use.

26, *seems impossible*. Notwithstanding Johnson's specious argument against embalming, it is known that "According to the religious law of ancient Egypt the rites of mummification were universal and compulsory, being performed not only for every native in a style consistent with his rank in life, but also for all strangers and foreigners who died in the land, for all slaves and

captives, and even for outcasts, criminals, and lepers."—*Encyc. Brit.*, XVII. 21.

137: 13, nature of the soul. Johnson no doubt had in mind Hume and his followers. In Hume's *Inquiry concerning Human Understanding* (1748) he goes so far as to abandon 'utterly that dispute concerning the materiality or immateriality of the soul' and 'absolutely condemn the question itself'; cf. Part 4, § 5.

18, Some . . . but. This is characteristic of Johnson. He was no 'speculatist,' to use his own word. Common sense, on which he relied implicitly, seemed to indicate that the mind is immaterial. Therefore the man that thinks otherwise knows not how to think. He met Berkeley's theory of the non-existence of matter by kicking a stone till his foot rebounded. Such an answer was enough for Johnson.

139: 3, ideas. "He [Johnson] was particularly indignant against the almost universal use of the word *idea* in the sense of 'notion' or 'opinion,' when it is clear that *idea* can only signify something of which an image can be formed in the mind."—*Life*, III. 196. Johnson is here inconsistent with his own remark, though the correct use occurs below, ll. 21, 23, 24, 25.

27, indiscerptible. 'Not to be separated; incapable of being broken or destroyed by dissolution of parts.'—*Dict.*

28, Being . . . whom . . . which. *Whom* had not come to be used exclusively for persons, and *which* for things or living creatures other than persons. Cf. note on 2: 13.

32, That it will not perish. Plato had pointed out that "the soul has her own corrupting principles which are injustice, intemperance, cowardice, and the like. But none of these destroy the soul in the same sense that disease destroys the body. . . . If the natural inherent evil of the soul be unable to destroy the soul, hardly will anything else destroy her."—Jowett's *Dialogues of Plato*, III. 133.

140: 19, choice of eternity. The stoical moralist here indicates what he considers the principal thing in this life. Choice can avail little, since there is no certain condition of happiness.

25, the time. Cf. note on 117: 15.

141: 6, Pekuah. The favorite here chooses a life for which she had before expressed a preference, 134: 27. It is to be

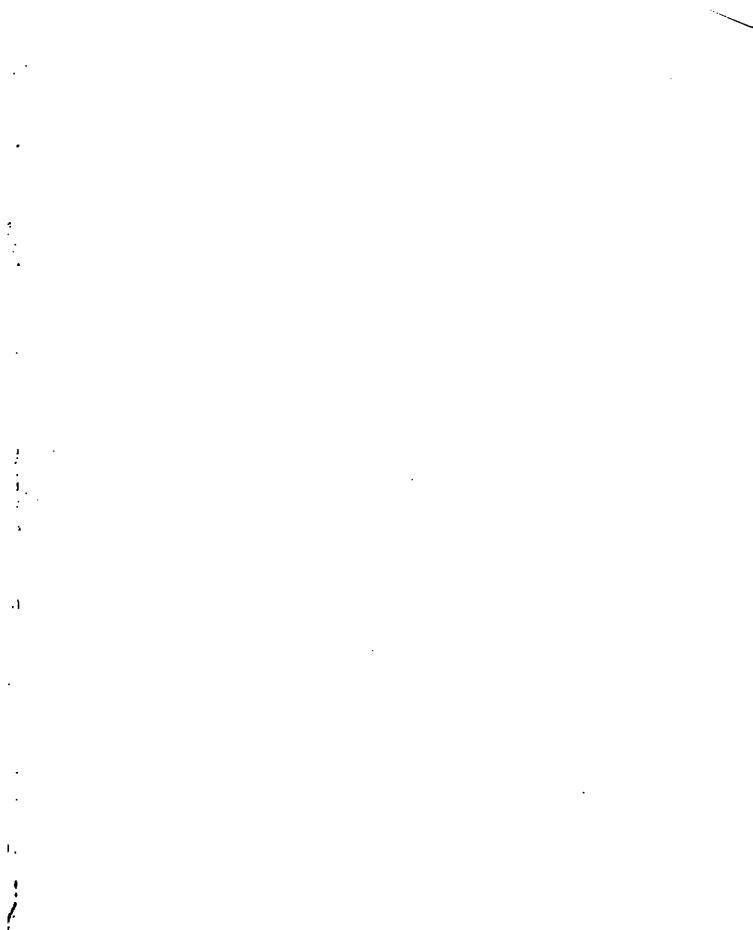
noticed also that Imlac, who represents Johnson most nearly, had just before (133 : 14) praised the monastic life as by no means lacking in felicity, and one for which he almost expresses a preference.

12, *The princess*. The princess had first desired the happiness of pastoral life (57 : 1, 121 : 30), but had also foreshadowed her final choice (97 : 1-3). In the latter place she showed that knowledge is a means of happiness only as it is shared by others. Perhaps this accounts for the proposed college for women, remarkable as that proposition is for the eighteenth century. Only one other reference to the education of women seems to occur in Johnson's works. That is in the *Idler*, 13, where he protests against the 'folly of employing girls on useless needle-work and neglecting every other part of their education.' But this is far from suggesting college education for women. The resemblance of Tennyson's *Princess* to this part of *Rasselas* has often been pointed out.

19, *prudence*. 'Wisdom applied to practice.'—*Dict.*

20, *The prince*. The choice of the prince is what might be expected from his endeavors 'to imagine the possibility of a perfect government' (122 : 9). His earliest fancies in the happy valley had taken a similar bent ; cf. 11 : 3-9.

25, *Imlac*. The poet-philosopher and the astronomer are alone consistent with Johnson's theories of life. The whole book proves that happiness does not come from attempts to get away from the sphere of life in which one has been placed. Choice, in other words, is unavailing, so that 'to be driven along the stream of life without directing their course to any particular port' is quite consistent with the general tenor of *Rasselas*. Cf. *Introduction*, p. xl.



English Readings for Students.

English masterpieces in editions at once competently edited and inexpensive, designed to fill vacancies now existing because of subject, treatment, or price. 16mo. CLOTH. Prices NET. Postage, ten per cent. additional.

- ARNOLD (MATTHEW): PROSE SELECTIONS.** Selected and edited by Lewis E. Gates, Instructor in Harvard. (*In Preparation.*)
- BURKE: SELECTIONS.** Selected and edited by Bliss Perry, Professor in Princeton. (*In Preparation.*)
- DE QUINCEY: JOAN OF ARC AND THE ENGLISH MAIL COACH.** Edited by James Morgan Hart, Professor in Cornell. xxvi+138 pp. 50c.
- DRYDEN: AURUNGZEBE.** A Play. Edited by Jas. W. Bright, Assistant Professor in Johns Hopkins. (*In Preparation.*)
- COLERIDGE: PROSE EXTRACTS.** Selected and edited by Henry A. Beers, Professor in Yale. xxix+148 pp. 50c.
- FORD: THE BROKEN HEART.** A Spartan Tragedy in Verse. Edited by Clinton Scollard, Professor in Hamilton College. xvi+132 pp. 50c.
- GOLDSMITH: PRESENT STATE OF POLITE LEARNING.** Edited by J. M. Hart, Professor in Cornell. About 100 pp. (*In Preparation.*)
- LYLY: ENDIMION.** A Play. Edited by Geo. P. Baker, Instructor in Harvard. cxcvi+109 pp. 85c. (Buckram, \$1.25.)
- MACAULAY'S AND CARLYLE'S ESSAYS ON SAMUEL JOHNSON.** Edited by Wm. Strunk, Jr., Instructor in Cornell. With portrait of Johnson on his tour of the Hebrides. xl+192 pp. 50c.
- JOHNSON: HISTORY OF RASSELAS.** Edited by Oliver Farrar Emerson, Professor in Cornell. lvi+179 pp. 50c.
- MARLOWE: EDWARD II.** With the best passages from Tamburlaine the Great, and from the Poems. Edited by the late Edward T. McLaughlin, Professor in Yale. xxi+180 pp. 50c.
- NEWMAN: PROSE SELECTIONS.** Edited by Lewis E. Gates, Instructor in Harvard. lxii+228 pp. 50c. (Buckram, 90c.)
- ARGUMENTATION: SPECIMENS OF CLASSIC.** Edited by Geo. P. Baker, Instructor in Harvard. (*In Preparation.*)
- ARGUMENTATION: SPECIMENS OF MODERN.** Speeches by Chat-ham, Mansfield, Huxley, Erskine, and Beecher, and the first letter of Junius. Edited by Geo. P. Baker. 186 pp. 50c.
- DESCRIPTION: SPECIMENS OF PROSE.** Edited by Charles Sears Baldwin, Instructor in Yale. After the short illustrative extracts in the Introduction the selections are of fair length and continuous interest, and from the best modern writers. xlviii+145 pp. 50c.
- EXPOSITION: SPECIMENS OF.** Twelve selections on widely different subjects from Huxley, Bryce, Burke, Adam Smith, "The Nation," William Archer, etc. Edited by Hammond Lamont, Instructor in Harvard. vi+180 pp. 50c.
- NARRATION: SPECIMENS OF.** Edited by Wm. P. Brewster, Instructor in Columbia. xxxviii+209 pp. 50c.

HENRY HOLT & CO., NEW YORK.

Dr. Samuel Johnson.

The Life of Samuel Johnson, LL. D.

Including the Tour to the Hebrides. By JAMES BOSWELL. The Original Text, relieved from passages of obsolete interest. With Index. 689 pp. 12mo. \$1.50.

Johnson's Chief Lives of the Poets.

Being those of Milton, Dryden, Swift, Addison, Pope, and Gray, and MACAULAY'S Life of Johnson. With Preface and Notes by MATTHEW ARNOLD. To which are appended MACAULAY'S and CARLYLE'S Essays on Boswell's Life of Johnson. Revised. xlv + 447 pp. 12mo. \$1.25, net.

"The story of a whole important age in one compendious volume—itself, at the same time, a piece of English literature of the very first class, . . . from 1608, the year of Milton's birth, down to 1771, the date of the death of Gray. . . We have Johnson mellowed by years, Johnson in his ripeness and plentitude, treating the subject which he loved best and knew best."—*Matthew Arnold's Introduction.*

Johnson: Rasselas.


With an Introduction and Notes by OLIVER FARRAR EMERSON, Assistant Professor in Cornell University. lvi + 179 pp. 16mo. 50c., net.

This book fairly illustrates the style, thought, and personality of the great literary dictator of the eighteenth century. The Introduction treats Johnson's style, the circumstances under which *Rasselas* was written, and its place in the history of fiction. The text will be based on the first edition, from which there have been some considerable, though unauthorized, changes in subsequent issues. The notes explain allusions and trace the sources of some of Johnson's materials.

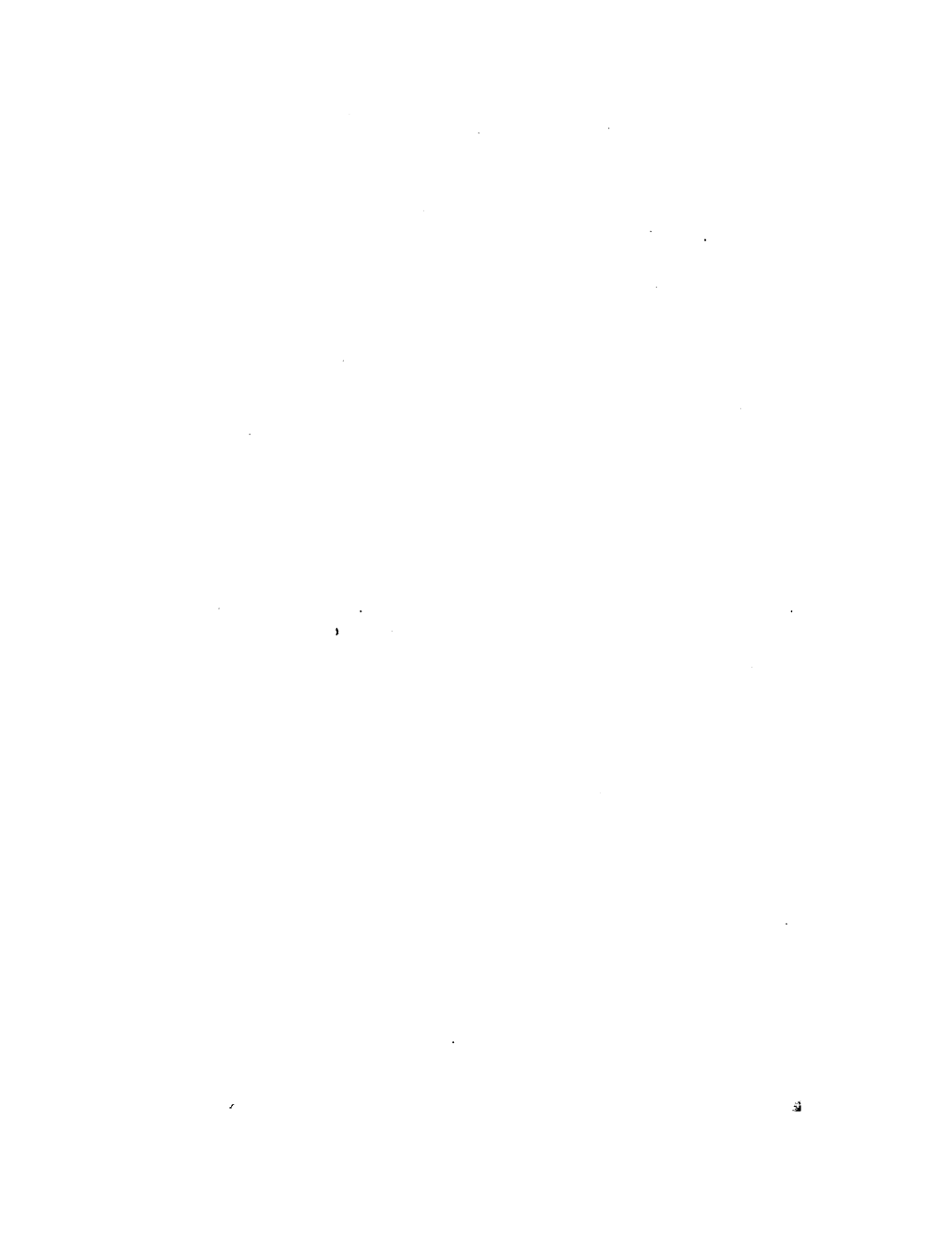
Macaulay and Carlyle: Essays on Samuel Johnson.

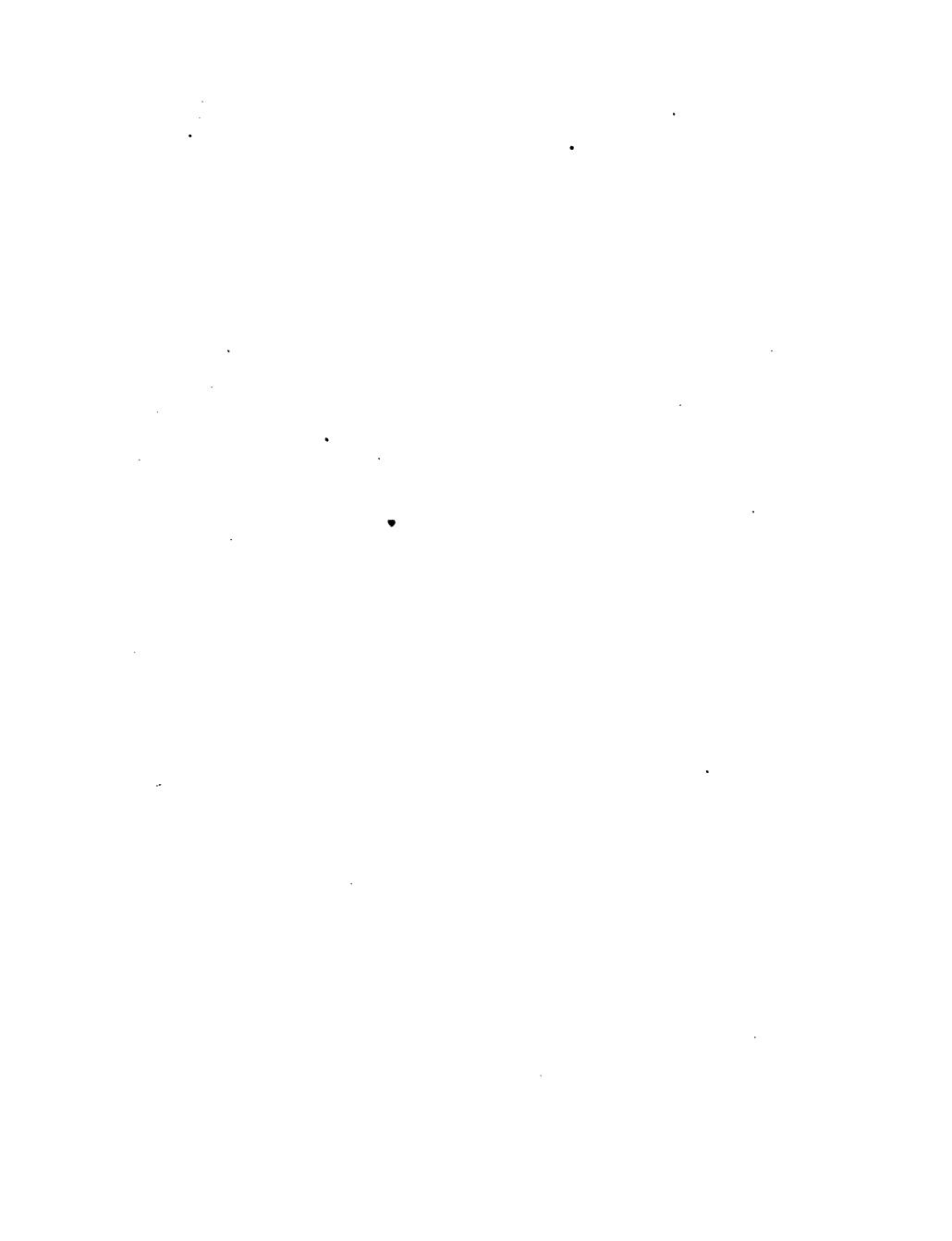
The Complete Essays, with Brief Notes and an Introduction by WM. STRUNK, JR., Instructor in Cornell University. xl + 192 pp. 50c., net.

The antagonism of view between Carlyle and Macaulay on the same subject is a revelation to the ordinary reader. One is called upon to study the eighteenth century, and has an opportunity of getting both Carlyle and Macaulay at their best. The notes throw light upon the personal circumstances of Macaulay and Carlyle, and the bias of each, and work out the obscurer allusions in Macaulay, and the side topics in history and literature.

 Postage ten per cent additional on NET books.

HENRY HOLT & CO., New York.

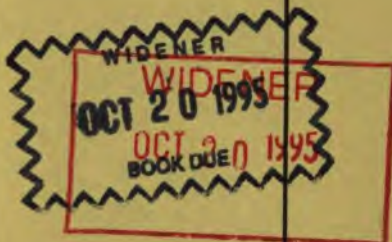






THE BORROWER WILL BE CHARGED
AN OVERDUE FEE IF THIS BOOK IS
NOT RETURNED TO THE LIBRARY ON
OR BEFORE THE LAST DATE STAMPED
BELOW. NON-RECEIPT OF OVERDUE
NOTICES DOES NOT EXEMPT THE
BORROWER FROM OVERDUE FEES.

Harvard College Widener Library
Cambridge, MA 02138 (617) 495-2413





3 2044 021 071 097

20

JAN 17 1997

